A frutefull and godly Exposition and declaracion of the kyngdom of Christ, and of the christen lyberty, made vpō the wordes of the Prophete Jeremye in the xxxi. Chapter, with an exposycion vpon the viij. Psalme, intreatyng of the same matter, by the famous clerke Doctor Martyn Luther, whereunto is annexed a Godly sermon, of Doctor Urbanus Regius, vpon the ix. Chappter of Mathewe of the woman that had an yssue of blood & of the rulers daughter, newly translated out of hyghe Almayne.

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1548

BRITISH MUSEUM

To the moſt gratiouſe & vertuouſe Lady Elizabeth ſyſter to the Kynges mooſt Royal Maieſtie: Her moſt faythfull dayly Oratour Gwalter Lynne, wyſſheth long lyfe to GODS pleaſure, encreaſe of honour and the lyfe euerlaſtynge.

Conſiderynge thys tyme (mooſte vertuouſe Ladye) to be the tyme of Chriſtes raygne & kyngedome, wherein the Goſpel is the rule of the prin cely powers, and mercy is more eſtemed then ſacrifyce: I thoughte that I coulde not gratify your grace more with any kynde of obſequye, that I coulde ſhewe thzough the ſlender talentes, that it hathe pleaſed the almighty to endue me withall, then yf

I shoulde set forth in the Englysh tōg, some godly lesson of some learned and Christian teacher, concernyng thesame, I haue therfore translated into the Englishe tong this little boke of maister Martine Luthers doyng, concernyng the kyngedome of Christe and Christian libertie, made vpon the Epistle of Jeremye the Prophete. And because I know that a good thing can not be to often nor to muche spoken of. I haue added hereunto another piece of thesame mans labours, a sermon that he made vpon the eyghte Psalme, Lorde, our Lorde, &c. concernyng the same matter, and consyderyng that fayth in the bloude of christe our sufficient price and raunsome, & the hope of the resurrection these mortal bodyes, is most necessary to be knowen to al christians. I haue also added in the ende of this litle boke, a sermon made by the famouse doctour Urbanus Regius, concernyng thesame, made vpō the ix. Chappter of Mathewe, occasyon taken by the mencyon of the woman, that suffered the bloude flixe

and

and the rulers daughter.

Howe pithilye, learnedly and christi-
anlye the, these matters be handled, it
shal not nede me to reporte, knowing
that your grace helpeth more in the,
the perusyng & readynge of the Au-
thours themselues, then of any encom-
mion or prayse, that can be geuen vnto
them, willynge all other therfore to
followe your graces example herein.
I committe this my labour vnto your
grace, as a most sure token of my good
will to gratifie your grace by
setting forth and furthering
to my power, the trueth
of Christ, who alway-
es preserue your gra
ce to muche ho-
nour, spiritu-
all knowe-
ledge, and lyfe
wythout
ende.
So be it.

Your graces faythfull and dayly
Oratour Gwalter Lynne.

Jeremye in the xxiij. Chap.

BEholde the tyme cometh saith the Lorde, ẏ I wil rayse vp vn to Dauid a righteous brañche, & he shal prospere with wysedome, & shal set vp equitie and righteousnes agayne in earth.

In his tyme shal Juda be saued, and Israel shal dwell without feare: & this is the name, ẏ they shall call hym, the Lord our righteousnes.

And therfore beholde, the tyme cōmeth (saith the Lord) that it shal be no more sayd, the Lord lyueth, which brought ẏ childrē of Israel out of ẏ land of Egipte. But ẏ Lord

lyueth

and the Chriſten liberte.
lyueth, which brought forth
& led the ſeed of the houſe of
Iſrael, out of the Northlan-
de, and from all countries,
where I haue ſcattred thē,
and they ſhal dwel in their
owne lande agayne.

IN this Epiſtle, or
prophecye of Jeremie, is
Chriſt ſhewed vnto vs,
what he is, and what his
kyngedome is, howe he
ſhal rule, and howe they that are vn-
der hys kyngedom ſhal dwel without
feare. Firſt ſayth the Prophete, that
Chriſt is the braunche and ſeed of Da
uid, Euen ſo ſayth alſo Sayncte Paull
to the Romayns in the. i. That God
hath cauſed hys Goſpel of hys ſonne
to be prophecyed by the Prophetes in
the ſcriptures, that he ſhould be ſuche
a Lorde, whiche ſhould be borne of the
ſeed of Dauid (as pertaynyng to the
fleſhe) and yet myghtelye decla-

Rom.i. red to be the sonne of God after the spirite that sanctifyeth &c. Euen suche a sayeng is this also, and therfore it is euydent that the hole olde Testament serueth vnto thys purpose, that we may see, that all thynges, whiche we nowe preache and beleue are perfor-
med, euen as they were shewed & pro-
phecyed before, as we shall further marke and perceyue in the proces-se.

Ge.xxij Ye haue heard that it was said vnto Abraham, Gen.xxij. In thy seed shall al the nations of the earth be blessed. Thys is a Gospel, wherewith the ho-ly fathers were sustayned a very long tyme, but it was not yet fulfilled, for he sayth: It shal come to passe, that all nacyons shalbe blessed. In thys sayng is it surely promysed vnto Abraham, that this seed shoulde be borne of hys generatiō, to thintēt, that he should not nede to grope here & there, as in the ty-me of Adam, wheras they had also a Gospel, but it was very dark, namely whereas God sayde vnto the serpent,

Gen.iij. Gene.iij. I wyl put enemitye, be-twene the, and the woman, and

betwene

betwene thi seed and her seed, the same shal treade doune thy heade, and thou shalt treade vpon his hele. Whiche is spoken altogether of Christe, that he should treade doune the deuills heade, and all nacions shoulde be blessed in hym.

In all these sayinges it appeareth clearly, that Christe must be God and man, that he must dye and ryse agayne and receyue an euerlasting kyngdome here vpon earth, whiche onely is done by his worde. All whiche thinges although they be not expressely mencioned in these wordes, yet they are neuertheles contayned there in vndoubtedly, and it may well be gathered of the wordes, yf the Texte be indifferently loked vpon, and merked. But yf a man do passe ouer the wordes vnaduisedly and vndiscretely, without any further consideracion, than can no such thing appeare to be in them. As in this sayenge. In thy seed shall all the nations of the earth be blessed. They be fewe and shorte wordes, but yf thou marke them diligētly, thou shalt fynd therein

that

that Christe is God and man and that he must dye and ryse agayne from the deade. For yf he shall blesse (whiche is as muche as to take awaye the curse) then truely must he be aboue the curse which curse is nothing elles, but death synne, and all mischiefe, yf he shall do this, then muste he nedes haue power to take awaye synne & death, & to geue lyfe, where vpō it must nedes followe that he is more then a pure man. For noman is able to do suche workes but God alone, and he that doth this worke, must nedes be God also. Furthermore, yf he shall be the naturall seede of Abraham, then muste he nedes be man also. Nowe yf he be a man, then muste he nedes be mortall, or elles he coulde not be called Abrahams sonne. Agayne, yf he shall bringe the blessinge vppon all nations of the earthe, then muste he nedes lyue alwaye, and for euer, where vppon it folowethe, that he is mortall, and lyuinge. &c.

And so shalt thou fynde it in all other places of the scripture, yf the sayinges

ſayinges be iuſtely and diligently mar
ked. But we will ſee from worde to
worde, what Jeremie doth notifie vn-
to vs in this ſayeng, that we may fynd
this alſo in lyke maner. Fyrſt ſayth he
thus.

**Beholde, the tyme com-
meth ſayeth the Lorde, that
I will rayſe vp vnto Dauid
a righteous braunche.**

Theſe wordes are vndoubted-
ly ſpoken of Chriſte, wherein is con-
tayned, as the Prophecye declareth,
that he ſhoulde come of the lynage
and ſtocke of Dauid. Therefore ſaith
Sayncte Paule well, that after the Rom. 1.
fleſhe he is borne of the ſeed of Da-
uid. For the Prophete Jeremie would
deſcribe the ſauiour plenteouſly, that
he myght be perfytely knowen, what
he ſhoulde be, and from whence he
ſhoulde come, becauſe of them, whiche

eyther

eyther at that tyme or afterwarde
shoulde come vnto the fayth & beleue in
him that they shoulde not nede to grope
after him here or there, or seke him any
where elles. Therfore doth he knytte
hym vnto the generation and stocke of
Dauid, from whence men shoulde loke
for hym vndoubtedly. With such wor-
des haue the Prophetes conforted the
people, and warned them that they
shoulde marke diligently vpon this ge-
neration, and that they shoulde be
throughly perswaded, that he shoulde
come none other waye, but from the
stocke of Dauid.

This knewe the Jewes well pnough
out of the sayenges of the scripture, &
were as sure of it, as we knowe & sure-
ly beleue, that Christ shal come agayn
at the later daye. Therefore sayd also
Luce.i. the Angel Gabriell vnto Marie. Luc.
i. The Lord God shall geue vnto hym,
the seate of his father Dauid, and he
shall raigne ouer the house of Jacob
for euer, and of his kyndgdome shalbe
none ende.

He sayeth: I wyll rayse vp, that is
to say.

ſay: I will ſette & ſtablyſſhe it, that
may ſtãde ſure. As though he would
ye: The people of the Jewes haue
ene hitherto afflicted and troubled
ith their kynges. ffor where as I
aue ſometyme ſtyred vp vnto them, iiij. Re.
ne good kynge (as Ezechiam) they xviij.
aue had tenne bad for hym. But I wil
nce rayſe vp, and ordeyne a kynge,
hich ſhall continue. ffor ever but I
ill not rayſe hym for this cauſe, that
e ſhall aſſaulte any man. But he hym
elfe ſhall be aſſaulted of the worlde, of
he deuill, & of all whatſoeuer is great
nd mightie in the worlde, but I will
o ſett hym, that he ſhall ſtand faſt and
ure, and his enemies ſhal not prẽuaile
gaynſt hym.

And he ſayeth: he will rayſe vp vn-
o Dauid, a righteous braunche. Eue
o ſaith Zacharye alſo, that he is righ- Zach. ix
eous, and a ſauiour. Lo ſaith he: Thy
ynge cometh vnto the a righteous
yng and alſo a ſauiour. On this wyſe
yd the Prophetes ſee Chriſt (euen as
we ſee hym alſo) namely, a kinge that
uſtifieth the worlde. ffor the worlde is

nothinge

nothinge elles, but a stable full of vn-
thriftes. The worlde is the kyngdome
of the deuill, and bloude and flesshe is
her housseholde, of whose vngracious
and wycked assaultes, al saynctes haue
euer complayned, and muste also euer
more complayne, as Paule declareth
Ro. vij. to the Romaynes in the vij. Therefore
did the holy Fathers and Prophetes,
without ceassing desyre, and crye after
this righteous braūce, after this Christ
whiche shoulde make them iuste and
righteous, and take awaye synne and
death. And this also doo all good and
faithfull hertes (yea the vnfaythefull
also) stylle contynually desyre. For who
would not rather haue lyfe then death
and rather haue righteousnes then
Ro. vij. synne? Therefore cryeth Paule. O
wretched man that I am, who shall
delyuer me from this body of deathe?
But thus crye not all men, for they
fele it not all: The deuill possesseth the
hertes of many, and seduceth them that
they can not thynke therevpon.

Thus may we see that this is the
Summe, or Chiefe poynt of this Pro-
phecye,

phecye, that this kynge is iuſte and righteous, that is, withoute all ſynne, where by he is ſegregated, and ſecluded from all other men, whiche all are vnrighteous, wicked and ſynners. Nowe yf he be righteous, than maye he not be borne after the maner as other meanes Children be borne. Therefore it foloweth that his mother muſte be a virgyn. For it is ſayde of all other men, by the Prophete Dauid. Pſalm. li. Beholde, I was ſhapen in wickednes, and in ſynne hath my mother conceyued me. Therefore muſte this kynge nedes haue had another Maiſter, that he was conceyued and borne withoute ſynne. For yf he ſhall be righteous, and not gyltie of deathe, then maye he not, be borne of a woman, by the helpe of a man (as we are). But he muſt be pure from his byrthe. Pſal. li.

But howe cometh this to paſſe, that he is pure, and not ſubiecte vnto death? From whence cometh this vnto hym? He ſhoulde come from the ſtocke of Dauid, And is not the kynred

of Dauid

of Dauid also vnder the malediction? Yes truely, but here vnto must a virgin be vsed out of the stocke of Dauid the other hath the holy Ghoost executed, he hath purified this byrth, as the Angell sayde vnto the virgyne Mary

Luce.i. Luc.i. The holy Ghoost shall come vpō the, and the power of the hygeste shall ouershadowe the. Therfore also that holy thinge whiche shalbe borne, shalbe called the sonne of God. Therfore haue we suche a kyng, which hath a name before all other kynges, that he is righteous, and righteous in all thinges. In so muche that he also maketh other good and righteous. And so will these wordes that he muste nedes be God and man, and be borne of a virgyn, albeit that these wordes do not clearly and manifestely expresse it, yet bringe they so much with them, yf they be throughly searched.

But where he calleth hym a braunche, that is spoken after the maner of the Ebrewes, whiche calle the children braunches, which ware and growe out as the herbes, bushes & trees do grow

whiche

which soundeth not so well in oure eares, as in the eares of the Jewes. So sayth God also in Esa. Cap. xiiij. of the kyngdome of Babylon. I will roote oute the name & remnaunte, sonne and sonnes sonne of Babilon. For the children come frō the parentes, euē as the braunches & boughes come oute of the trees. Therfore saith also Esaye in the xi. Chap. A rod shall come forth oute of the stocke of Jesse oute of a stocke, whiche nowe is deade (sayth he) shall growe a braunche, that is oute of an olde withered stocke. Where of nomā loked for any thinge to springe forth of it. For Dauid was dead, & his kynred laye altogether vnder fote, euen in the asshes. Pilate was at Jerusalem in the stede of the kyngdome of Dauid, & the Romayns had the rule and dominion, so that of the kynred and stocke of Dauid was very littel remembraunce, and lay hydde skant in two or three persones, as in Joseph and Mary, which were at Nazareth. Esa xiiij Esa. xi

Now sayth God, let the stock waxe olde and hole withered, I am able to

reuiue hym, when ye loke leaste of all for his commynge, then shall he come, whan men thinke, that the stocke of Dauid is cleane extincte, and decayed and paste recoueringe, then will I come and make hym to florysshe, and to springe furth, and to bringe furth fruite. There maye ye se howe the Prophetes agree together, and go all vpon Dauid, that oute of his stocke and kynrede shoulde come the iuste and righteous kynge, whiche shoulde delyuer his from synne, death, deuyll, hell, and from all euyll, and make them safe for euer. Whereof Jeremie nowe speaketh further, and sayeth.

And he shall reigne a kynge, and shall prosper with wysedome, and shall set vp equitie and righteousnes agayne in earth.

These wordes sounde, as though he

woulde ſignifye, that there is no righ-
teouſnes in earthe. I meane not one-
ly of the righteouſnes, whiche is of va-
loure before God, but alſo of the out-
warde righteouſnes of the worlde,
whiche is but a very beggers cloake.
For the worlde is a right ſchoole of
the deuills vnthriftes. Therefore hath
God alſo ordeyned the ſwearde, and
alſo the hangeman, that yet a lyttel
parte of righteouſnes might be in
earthe. For with the righteouſnes
whiche is of valoure before God, it
will not be. In earth is nothinge but
vnrighteouſnes, bothe in the tempo-
rall Gouernaunce, and alſo in the ſpi-
rituall. Gouernaunce is nothinge but
blaſpheminge of God. For thus ſayth
the Pſalme. xiiij. The Lorde loked
doune from heauen vpon the Chil-
dren of men to ſee, yf there were any
that woulde vnderſtande and ſeke af-
ter God. But they were all gone
oute of the waye, and were altoge-
ther become abhominable, there is
none that doeth good, no not one.
Recte. There geueth he a ſhorte

Pſalm. xiiij. and liij. Rom. iij

sentence, sayenge that there is not one good. Goo to then, this is sure, yf a man will beholde the worlde euen from heauen dounewarde, he shall se nothinge but mere blyndenes iniquitie, vnrighteousnes, and foolishenes, and nothinge elles, but a stable full of vngratious vnthriftes, and not muche better then she was in the tyme of Noah. When God through the floudde, caused all men to perysshe sauinge eyght persons.

Howe be it, very fewe do fele suche blyndenes and vnrighteousnes, but onely suche as by the lawe are taught and instructed, as in those dayes the holy ffathers and Prophetes, the common people wandereth euen as the cattell.

Esaye xi.b. Rom. xix.b.

Nowe this Child, whiche shoulde be borne of Dauid, righteous and iuste, withoute synne shall be the kyng whiche shall stande, and rule for euer. Nowe for as muche then as he is a braunche and a twygge of the stocke of Dauid, he muste nedes be mortall

for

for bodely is he borne in this temporall lyfe, and therefore muste he nedes dye. But seynge he shall stande allwaye and rule for euer, then muste he also be immortall. Howe will this frame? Euen thus he muste ryse agayne from the deade. This is it that Sayncte Peter meaneth. Where as in the Actes of the Apostles, he alledgeth onte of the Prophete Dauid, that it was impossible, that he shoulde be holden of deathe. Acto. ij. Psalme. xvi. Whatt was the occasyon? For he shall continue a kynge, and rule for euer. And so sieste thou in these wordes euery where notifyed the resurrection of Christe. That he muste be borne and dye, and yet rule alwayes, therfore must he nedes ryse agayne from death. Act. ij. Psalm. xvi.

Further more (sayeth the Prophete) that this kynge shall prosperе with wisedome, that is, he shall rule with vnderstandinge and discretion, as it is written, of Dauid. i. Reg. xviij. He behaued hym selfe wysely in all his wayes, that is, he was the i. Reg. xviij.

moost circumspecte, and moost righteous amonge all them that were in the courte of Saule. Euen so sayethe here Jeremie also of this kynge, that he shall prospere with wysedome, that is, he shall behaue hym selfe wysely. Hitherto haue we hearde of the persone of this kynge, namely that he shoulde come from the stocke of Dauid, that he shoulde be a man, and be borne of a virgyne, and shoulde be a righteous kynge, whiche is all to be vnderstande of his persone. Nowe foloweth it further, that whatsoeuer this kynge hath, he shall not kepe for hym selfe, but shall bestowe it and geue it vnto menne, and this meaneth the Prophete where he sayth: He shall prospere with wysedome, that is, he shall rule with no nother thinge, but onely wyth wysedome. As though he woulde saye, he shall not occuppe harnas, sweardes, gonnes, bowes and speares, but he shall beginne to make men righteous, after a newe and a straunge guyse, not with rakynge or hangynge, but with, or by the

the Goſpell, he ſhall take the people wherebp they map beſt be taken. Namelp, bp the herte, and not bp the neck to thintent that they map ſubdue themſelues, and be willinge to folowe him. There ſeeſt thou that he is a kynge, foꝛ this cauſe, that he helpeth the people, and doth the ſame withoute ſtrokes of the ſwearde, ouelp bp his Goſpell. ffoꝛ the whiche cauſe he is alſo rylen from the deade, and cauſeth his Goſpell to be preached, throughe the holy Ghoſt, throughoute all the woꝛlde.

After this ſayethe the Pꝛophete, that this kynge ſhall ſet vp equitie and righteouſnes in earthe. Theſe two woꝛdes Equitie and righteouſnes doeſte thou reade verp often together in the Scripture, as in Eſaye, in the ix. he ſhall ſitte vpon the ſeate of Dauid, and in his kyngedome, to ſette vp the ſame, and to ſtablyſſhe it with equitie and righteouſnes, from henceforth, foꝛ euermoꝛe, where alſo he ſpeaketh of the kyngedome of Chriſte Eſa. ix

and it is as muche in oure speche as to iudge righteously whiche the Jewes doo pronounce with two wordes, and yet they meane no more than that we call righteousnes. Howe be it, there by are signifyeth these two poyntes to leaue that whiche is euill, and to do that whiche is good, for these are the two poyntes whiche belonge to the righteousnes. And for as muche as there are no more, but euen these two poyntes, therefore vseth the scripture these two wordes, Judicium, and Justitia. Through Justice or equitie, doth God punysshe, that is, he putteth awaye that whiche is euill. Through the righteousnes maketh he the people to be good and righteous, and preserueth, and defendeth innocencye. Nowe this kynge is not onely for hym selfe iuste and righteous, but he fulfilleth that, whiche the worlde, with her righteousnes and workes is not able to do. Namely, that the people myghte be righteous. Who did euer se suche a kynge? He sitteth on the ryghte hande of God,

hys

hys heauenly father, and yet shall iustifye the people, and thys shall also be done here vpon earthe, whiche is yet more merueylous? But howe cometh thys to passe? Euen thus. The kyngedome of Christe is a spirituall kyngedome, whiche ruleth herein earthy, and yet it is not of the earth, but of heauen. Thys could neuer no King bringe to passe, that he had set vp a kyngdome, whiche were in earth, and yet were not terrestrial, but celestiall. Wherfore thys worke declareth, that thys kynge must be more then a bare or pure man.

For he that knoweth thys science, & hathe the power, that he is aboue synne, and can iustifye synne, the same muste nedes be God, for God onely iustifyeth the vngodly, as Paul sayth Roma. in the. iiij. And for as much, as thys kyng performeth, and bringeth to passe suche thynges, it followeth therfore, that he is very God, sence he hath the honour, and doth the workes, which onely belonge to God, Nowe then, yf he can bring to passe, that the Ro. iiij.

people

people maye be delyuered from theyr synnes, and by that meanes make thē ryghteous, then can he also soone delyuer them from death, for where as is no synne, there can be no death, for the stynge of death is synne, as Paul
1.Co.xv saith to the Corinthians. i. Cor. xv. for yf there were no synne, then shoulde death haue no myghte nor power, and thus doth thys Kynge delyuer vs from synne, and death, from the deuil, from hell, and from all infelicite, and geueth vs the eternall ryghteousnes, and euerlastynge lyfe. He maketh GOD oure father, and geueth vs the kyngedome of heauen. Nowe, thys is no man able to do, neyther angell, nor sayncte, neither also Mary the mother of God, but onely GOD hym self, whereout it followeth then, that thys kyng muste nedes be God, and although it be not expressed with manifest wordes, yet do the wordes and the vnderstandynge of thys sayenge, bryng it with them, that he is verye GOD and man. So goodlye coulde the Prophetes speake of

Christ

Christe, and counterfayte hym so excellentely vnto vs, that it is to be mervayled, to thintent, that we should not mysse hym. Here ryseth nowe a questyon, Thou saydest euen nowe, howe that all sayntes muste crye with Sayncte Paule, ouer synne, & death. O wretched man, that I am, who shall delyuer me from thys body subdued vnto death. Here se we also, that the Christians dye, yea the better Christians, the heauyer death they suffre: what meaneth thys? call ye that delyuerynge from death & synne? Thys is it, that I haue sayde. It is a spiritual kyngedome, and kyngedome of faythe, It wyll stande in faythe, and men muste also beholde it with the eyes of fayth, Otherwyse can no man at no tyme vnderstande it, for there remayneth yet, that death muste deuoure vs, The Emperours and Tyrannous haue behedded the Apostles and holye martyrs, Sayncte Paule was fayne to stretche forthe hys heade, Moreouer there remayne

many yet the lustes and inclinations towarde synne, There be also many heresyes and sectes, whiche al obiecte themselues agaynste the Christians, where is here Ipse? where is here the ouercõmynge of death, which is preached in thys kyngedome?

Unto that do I answer thus: We haue dominion and rule, ouer synne & ouer death, howbe it, we haue not yet ouercome them, and we be not yet delyuered from them, for the text saith that the kynge is yet worckynge, For he doth alwayes rayse vp righteousnes, and maketh yet stylinste & ryghteousnes, lyke as a Taylour which maketh a garment, as longe as he maketh thereouer, so longe is he in the worke, and it can not be sayd, that the garment be al hole fynyshed. Euen so is the kyngdome of Christe in earthe stylll in worke, he worketh and rayseth dayly thereouer, and shal so continue vntyl the latter daye, And then shal al thynges fyrst be made ryght perfecte. In the meane season do the Christiãs styl fall in synne, albeit agaynst theyr wyll,

wyl. But thys aduauntage hath a Chriſtian, although he do fele the ſynne, yet is he neuertheles lorde ouer it, but to that ende can he not bringe it, that he myghte cleane be delyuered from ſynne, vntyl the olde wretche dye cleane, and perysshe.

Therfore albeit that the Chriſtians fall, yet is Chriſte preſent with them, which ruleth by hys ſpirite, and ouercōmeth ſynne, and ſtyll rayſeth them vp agayne, ſayeng, aryſe brother, be of good comfort, there is no daunger. And ſo is Chriſt alwayes in the battel and in worckynge, and fyghteth with oure enemyes. They do often reſiſte agaynſt hym, but at the laſte he obtayneth the victory, and they are depreſſed. Euen ſo goeth it alſo with them, that are hys, in whome God triumphet and ouercometh thorough Chriſt. Therfore ſayth Paule. i. Cor. xv. But thankes be vnto God, which hath geuen vs victory, thorough oure Lorde Jeſus Chriſte. And. ij. Cor. ij. ſaith he, Thankes be vnto God, which alwayes geueth vs the victory in Chriſt. Although

i. Cor. xv

ij. Cor. ij

though sometyme one be put to the worste, yet is Christ at hande, and lyfteth hym vp agayne, sayenge: vp brother, aryse, thou hast no hurte, at it agayne styll, thou must nedes fighte it oute, it can not be done withoute fallynge, but take hede that thou lye not styl. There is euermore fallynge and ryslynge agayne, as long as we lyue in thys worlde.

Nota bene.

Nowe, as Christe hath ouercome synne, euen so doth he also ouercome death, when death is at hande, & presseth vpon the, and wyll destroye the, then is Christ present with the, and sayth, at it lustely, he can not hurte the and although he do strype the, it shall be no more vnto the, then yf thou wēttest to slepe. Nowe go to, it is but a smal matter, within this shorte houre it shal be better. A man may fele, that death is bitter and sharpe, But he can not preuayle nor triumphe ouer the. ffor Christe hath made hym faynte, hys stynge or darte is made to blunt, he hathe werped hym selfe vpon CHRIST, whiche hath ouercome hym,

hym, and treaden hym vnder hys fete.

Euen so goeth it also with the Sectes and Hereſyes, and with all other aduerſities, whiche all can not hurte vs, for we haue one in heauen, vnto whome all thynges are poſſyble, and he is able to preſerue vs, that nothing ſhall happen vnto vs without hys wyll.

Therfore I ſaye, that the outward temptations, maye well remayne, but yet oure fayth can not be hurte, for there remayneth yet in the herte a certayne power agaynſte ſynne, and a courage agaynſte death, and all aduerſities. Thys is it, that CHRISTE continueth in hys offyce, and dryueth hys worke, ſtryueth with ſynne, and fyghteth with death, vntyll hys kyngedome be accomplyſſhed, that is, vntill the latter daye.

Thus haue we heard nowe, howe the Prophete Jeremye hath declared Chriſte, what hys perſon is, and what hys offyce ſhall be, namely,

that

Of the kyngdom of Christe

that hys office tendeth to thys ende, that he prospere with wysedome, and rule wysely, so that he rayse equitie & rygh teousnes in earth. And thys office or dominion, is comprehended in these wordes, whereby it doth clearly appeare, that his kyngedom is not visyble, and bodely, but that it muste be an invisyble and spiritual kyngdome, although it be here in earthe, that is, among men, which lyue here in earth. Wherfore it followeth, that it is a kyngedom of fayth, and can not be cõprehended with bodely eyes, Thereof haue ye heard now sufficiently, wherfore it followeth further in the Prophete.

In hys tyme shall Juda be saued, and Israell shall dwell without feare.

That is, at the same tyme of the braunche of Dauid, when thys kyng shall rule, then shal Juda be saued vprightly, at that tyme wyl I helpe the,

and

and delyuer the oute of all thy trou-
ble, so that thys is a helpyng or delp-
uerynge from all aduersities, and frō
all daungers.

These two sayenges do also signi-
fye vnto vs, that thys kyngdome, is
not a bodely kyngdome, for we knowe
that the kyngdome of the Jewes was
diuided into two kyngedoms, Into
the kyngedome of Juda, and into the
kyngedome of Jsrael. The tenne try-
bes had one Kyng of theyr owne, and
were called the kyngedom of Jsraell.
Afterwarde began the kyngedom of
Juda and Ben Jamin, and that was
called the kyngedom of Juda. For the
people were diuided, and eyther of
them had hys propre kynge. Nowe
the great kyngedome dyd God reie-
cte, bycause of theyr synnes and Jdo-
latry and so disperled and destroyed
it, that he neuer rayled it vp agayne,
but scattered it amonge the Heathen,
amonge the Medes, and Assyrianes.
Wherfore he neuer sent them anye
Prophetes, neyther dyd he sterebp
any amonge them, And so dyd thys

kyngedome bodely take an ende, and came neuer agayne.

The other kyngdome of Juda, dyd he also suffer to be destroyed, because of theyr synnes, and suffered them to be carped awaye captiue vnto Babylon. Howe be it vnto thys kyngdome dyd he shewe this fauoure, that he did not destrope it altogether, he dyd not forsake them vtterlye, but he suffered the poore men of the common sorte, & the ploughmen to remayn in the lād, that they shouls tyll the lande, But the myghtye, and ryche men, and the great states suffered he to be carped awaye oute of the lande with theyr goodes and substaunce, euen as the Turke doeth. Thys dyd GOD for thys cause, that there shoulde remayne seede in Juda, and he gaue them alwayes Prophetes, which dyd conforte them, and tolde them, that God woulde kepe hys promyse, he dyd also wonderful tokens amongest them, In lyke maner dyd he also preserue the Kynges stock, Albeit that Jechonias the Kynge was taken prysoner

soner, notwithstandyng he remayned
kynge. In so muche that the kyng of
Babylon dyd sette hym vp agayne, &
sette hym at hys owne table. For the
sayenge stode sure, that the stocke, lyn-
nage and kyngly bloude of Dauid
shoulde remayne, whereof Messyas
should come, which also dyd remayn,
although it semed otherwise, and eue-
ry man dispayred thereof. Thus dyd
GOD alwayes sustayne and kepe
vp the tribe of Juda. For they had
suche stronge promyses in hande, that
it shoulde continue, vntyll the com-
mynge of Christe. Therfore myghte
it alwayes be sayde, The kynred of
Dauid is yet a lyue. Wherfore he
dyd also after seuenty yeares, delyuer
Juda agayn out of captiuitie, & brou-
ghte thē agayne into theyr own land,
For because of thys promyse that
Christe shoulde come out of the kyn-
red of Dauid, woulde God not per-
mitte, that it shoulde be sayde, that Ju
da were dispersed, and destroyed, as
Israel.

Seynge then, that Juda and Israel

be separated the one from the other, and shall neuer come together agayn, so that it myght be made agayne one kyngedome, howe sayth then here the Prophete, Juda shalbe saued, and Israel shal dwel without feare, and so coupleth Juda, and Israel together, & the texte soundeth as though it should be one kyngedome and one people.

Thys maye not be vnderstande bodely, that Juda and Israel both shoulde come agayne bodely into the land together, but it is done vnder Christ, spiritually in the fayth, whan he is publysshed throughe the holye Gospell, For when Christ was preached at Jerusalem, there were many Jewes conuerted, and beleued in Christ, both of the stocke of Juda, and also of Israel, for vpon Whytesondaye there were at Jerusalem, of Assirians, Cilicians, Persiãs, Medes, and of al nations vnder heauen three thousande cõuerted in one daye, & cleaued vnto the seede of Dauid, namely vnto Christ. Therfore maye not thys texte be vnderstande

derſtande of the bodely kyngedome, but of the ſpiritual kyngdom of Chriſte, for that Juda and Iſraell ſhoulde come together agayne, and be made one kyngdom, could neuer be brought to paſſe, vnder no bodely kynge. Therfore whan the Prophetes ioyne theſe two nations together, namelye Juda and Iſrael, then wyll they alwayes ſignifye Chriſtes kyngedome. And ſo here alſo ſayth the Prophete Jeremye, that Juda ſhall be ſaued, and Iſrahel ſhal dwell without feare whiche was done vnder Chriſte, for otherwyſe came they neuer together, nepther ſhal they at anye tyme hereafter come together agayne.

Wherfore ſayth he then, Juda ſhal be ſaued, and Iſraell ſhall dwel without feare? Therfore, as thoughe he woulde ſaye, as longe as theſe kyngedomes ſtande, they ſhal be aſſaulted, and at the laſte ſhal they be deſtroyed alſo the kyngly generation ſhall be taken awaye, Howe be it they ſhall haue helpe. It is nowe greuous vnto Juda, they are caryed awaye into a Nota.

ſtraunge lande, where as they muſte ſubmitte them ſelues and ſerue other, Notwithſtandynge I wyll ones rayſe vp an helpe, that my people ſhall alwayes haue the vpperhande, althoughe the hole worlde ſhoulde be madde and rage for it. But thys vnderſtode not the Jewes. Beſydes thys, here is ſignifyed vnto vs, that Chriſtes kyngedome is ſubdued vnto the holy Croſſe, for this can neuer fayll, whereſoeuer Chriſtes kyngedome is preached through the holye Goſpell, there folowyth by and by the croſſe, and perſecution ſurely, Thys ſignifyeth the Parable in Luke. Cap. xi. where the Lorde Chriſte ſpeaketh on thys wyſe, when a ſtronge man armed, watcheth hys houſe, that whiche he poſſeſſeth is in peace. But when a ſtronger then he cometh vpon him, & ouercometh him, he taketh from hym hys harnas, wherein he truſted, & diuideth his goodes.

Luc. xi.

Nota bene.

Howe goeth that to worke? Euen thus, when the holye Goſpell goeth not abroade, then is the deuyl in the

worlde

worlde, and ruleth mightelye, with good peace and reste, and all men go euen steppinge into hell, as we haue sene hitherto, vnder the Papacye, there was an outwarde peace, but it was not an vpryght peace. But in the holye Gospell is the true peace preached, vnder the whiche is contayned mere discorde, because of the Tyrauntes and Sectes. Therfore because that nowe the holye Gospel ryseth, whiche beginneth to laye hand vpon the deuyls kyngedome, and to declare, what maner of felowe the deuyl is, howe blacke he is, and that hys kyngedom, howe holy and good soeuer it appeare, leadeth vnto damnation. All the worlde is set agaynste it, whatsoeuer is great and holy, hangeth thereon, and it greueth the deuill that his kyngdom is destroyed. Therfore doeth he stirre vp all whatsoeuer he is able to make, & to bringe vp, sayenge: I slepe and sitte in good peace and tranquillite for a greate season, but ye wyll disturbe my ease of my slepe abyde, and I wyll breake you

of your ſlepe agayne, and I wyl cauſe you to haue trouble ynough, yf ye haue delyte, in trouble and tribulation, ye ſhall haue ynough of it. This doth he alſo verye largely, as we ſee, for as ſoone as we receyue the Goſpell, we haue peace, and alſo no peace. It preacheth peace, & yet followeth the greateſt trouble.

Nowe whereas Chriſte ruleth through hys Goſpell and worde, there ſhalbe helpe and ſuccour, thys cauſeth he to be preached and declared vnto vs, The deuyll maye well rayſe vp Tyrauntes and Sectes, and cauſe the hole worlde to rebell agaynſte the Goſpell, let them rage and be madde, they ſhal not preuayle agaynſt it, thereof be thou ſure, for of theſe ſayenges and promyſes is the ſcripture full, as where the .xxxiij. Pſalm ſayth. The Lorde bryngeth the Counſayll of the heathen to nought, and maketh the deuyſes of the people of none effecte. And in the ſeconde Pſalme ſayth Dauid, that the heathen rage furiouſly, and the people Imagine

Pſalm. xxxiij.

Pſal. ij.

the

the kynges of the earth ſtande vp, and the rulers take counſayll together, agaynſte the Lorde and his anoynted. But he addeth a litteil worde thereto, whiche is called vaynely, and ſayeth. He that dwelleth in heauen, ſhal laugh them to ſcorne, the Lord ſhal haue them in derision. And why? Becauſe he is to ſtronge and to myghtie for them, he is able to bryng their deuyſes to nought yea though there were a thouſande tymes ſo many of them, they ſhall gette nothinge at his hande, they maye be ſure. But here vnto pertepneth a ſtrōg fayth, and a ſharp ſight, to knowledge theſe thinges.

Therfore are theſe earneſte wordes, that the Prophet ſayth: Juda ſhall be helped, or ſaued, and Iſrahel ſhall dwell ſafe, or withoute feare, yf thou doeſt not behold them with faith, thou ſhalt ſurely fynde the contrary parte. For call ye this helpinge, or is this peace, when Chriſt the kyng hym ſelfe is hanged vpon the Croſſe? When the apoſtles heades be ſmiten of. And when the Chriſtiās be put from houſe

Nota bene.

and

and lande, and are dryuen from towne to towne? Item, When Christe, as he
Mat. x. sayth hym selfe in Mathewe. Capit. x. sendeth forth his Apostles and preachers, as shepe amonge wolues? wherefore there shoulde be pretty peace? Clubbes and Halbardes, or dogges should be sent amonge them? I suppose also that it is called a kyngedome of peace, and of Saluation. It might well ynough be called a kyngedome of warre, where as is nothinge but kyllinge and murtheringe? Yea this is it that I haue sayde, It is another maner of kyngedome, than men se with their eyes. It apeareth outwardly, as though it were damned, as though it were forsaken and destitute of helpe, but inwardely is it meare peace and saluation, there is the battayll ouercome by faith. In the sight of the worlde doth it somtyme apeare as, though the Christians laye vnderfote, for they are kylled and murthered euermore lyke the Cattell, and the vngodly sytte aloft. The Sectes and Heresyes haue the victory and triumphe.

But

But what is it? It lasteth not longe than are all thinges tourned, there shall the vngodly perysshe, and the doctrine of the spirites of errour shall be forgotten. There shall it then appeare, howe Christe hath holpen and succoured his people. And howe they haue had dominion ouer synne, deathe and the deuyll. Whiche nowe appeareth very lyttell or nothinge. Sap. 5.

Euen so was it in the tyme of Arrius, than were there scant thre Bysshopes in the hole Christianite, that preached righte, then was the hole worlde seduced with this hereSy, and also the Emperour hym selfe. Then was there a great persecution of the Christians, because of this hereSy, in so muche that many of them euerywher were banysshed, and dryuen oute of the townes and countries, so sore that we reade of no greater persecution, then that, whiche was at the tyme of Arrius. Then did it appeare, as though Christe had layen vnderfoote, and Arrius aboue, then thought

thought men, now is it at an ende with Christe and with his Christians, the Gospell is gone, and it is oute nowe. Oute quod he, nay nay: For Christe remayned still and the faithe. Where are now those heretykes: Arrius with the Emperour perished, in so muche that their names stynke more nowe before the worlde, than their doctrine as then was in estimation, and beside that, they are all gone to the deuill. But Christe is yet a lyue, and his kyngedome standeth also yet sure.

Nota bene.

Euen so at this tyme, when men saye: There are many Sectes, there are many heresyes agaynste the Gospel, and it is to be feared that the Gospell shalbe put doune, I praye the let them go, they can not leape ouer this sayenge. Juda shalbe saued, & Israhel shall dwell withoute feare. This sayenge muste be true, though the deuill saye nay to it, Satan and the worlde will hynder it, and take awaye sayth, but he sayth, I will suffer them to fall, but yet will I help them, and they shal

dwell

dwell ſafe, in deſpite of all them that will lett me. Although there apeare no certeinte (for what certaynte can there be vnder the Croſſe) & the worlde ſeke the lyfe neuer ſo nygh, & though Satan will take awaye their faith, yet ſhall they dwell withoute feare. And this happeneth alſo vndoubtedly, for where as the Goſpell is, there is ſuche a ſure wall, which is fyre and of yron and thicker then heauen and earthe. And a thouſande Emperours are not able to ouerthrowe this wall a Chriſten man. For the worde of God endureth for euer. Wherefore the Chriſtians haue merye and quyet conſcientes, and the more the worlde rageth, the bolder they waxe, yea the ſurer this certaynte and boldenes do ſtand. And ſo doth the Tyranne of the worlde, and the ſectes ſtrengthen the hertes of the Chriſtians. Eſa. xl.

Therfore ſheweth this texte ouer agayne, that he ſpeaketh of a ſpiritual kyngdome. For there is no kyngdome ſo myghtie, that euer was able by the ſweard to conquere vnto his ſubiectes

ſuche

suche a certaynte and peace. The Romaynes haue ben the mooste mightiest Lordes, notwithstandinge they were oftentymes beatten, and coulde neuer bringe it to that poynte, that they might haue had peace and certaynte, somtyme there were foure thousande slayne, and somtyme tenne thousande, so that they had alwayes assaultes, and enemitie. It foloweth nowe further in the Prophete.

And this is the name that they shall call hym, euen the Lorde our righteousnes.

The Person hath he described, and also the office, and the frute of the office, namely, that he shall sette vp equitie and righteousnes, and that the people shall haue helpe, and dwell in sauetie, howe be it vnder the Crosse and persecution. Nowe declareth the Prophete, what his name shall be, and sayth: he shall be called, the Lorde oure righteousnes. The Iewes holde muche of this name in the Ebrewe

tonge

tonge, whiche we haue translated Lorde, and saye: that he may not be named, neyther do they name hym also, in suche great reuerence do they kepe it, they writtet it vpon no paper, and whan they writte it there on, they alter the letters, and make scant two letters, and they alowe it not that the Christians shoulde se it written. Also some wicked personnes amonge the Jewes, haue deceaued many Princes and Lordes, vnto whome they haue geuen this name in writtinge, and haue tolde them, that whosoeuer did beare it aboute hym, should not be slayne, and that it doth serue for more other thinges, of lyke superstition. Eueu as also many Christians, whiche haue learned it of the Jewes, where wonte to graue this name in golde or siluer, and to hange it aboute their neckes, to thintent, that they shoulde not be shot or wounded, &c.

The cause wherfore the Jewes holde so muche of this name is this, where as this name Lorde standeth in the scripture

scripture there doth it signifie God in his Godly essence and Maiestie, and there is spoken of the very God. The Hebrewe language hath aboute tenne names, whereby she nameth God, amonge the whiche there are many whereby she nameth God, concerning his workes, but this name Jehouah, Lorde, signifieth onely God as he is in his Godly essence. This difference can we not kepe in oure language, for we do commonly call it Lorde, and can not wreste nor constrayne this worde, that it shoulde signifie God onely, for we call a Prince Lorde, and a ruler is also called Lord, and it is very common to vs in our language. But that we call God also a Lorde, this haue we out of the Euangelistes, which call him Dominum, Lorde, whome we do folowe herein leauinge it as we fynde it. The other names in the Ebrewe, are not onely ascribed to God, but they are also spoken to other menne, but this name, Jehouah, is onely attributed to the very lyuinge God.

For as much nowe as the holy scri-

pture

pture, and the Iewes them selues, be-
sydes that also the holy fathers, and
all writters do agree in one, that this
name onely & properly appertayneth
to the Godly Maiestie and essence, so
haue we here in the Prophet Jeremie,
a mighty stronge defence agaynst the
Iewes, and a very excellent great con-
solate for vs Christians. For there is ve-
ry mightely grounded this Article, of
oure fayth, That Christe is a very na-
turall God. I haue my selfe reasoned
thereof with the Iewes, euen with the
chiefest and best learned, whiche
knowe the Bible so well, that there
is neuer a letter in it, but they vnder-
stode it, and layed this sayenge be-
fore them. But they coulde alledge
nothinge agaynste me, at the laste,
made they this answere, and sayde
that they beleued their Talmud, that
is, their exposition, whiche speaketh
nothinge of Christe, and thesame ex-
position muste they folowe. There-
fore abyde they not by the Texte, but
seke startinge holes and byppathes,
for yf they woulde abyde onely by

the Texte, they were conuinced. For this sayenge concludeth to stronge, that this seed of Dauid, is a very true and naturall God, for he shall be called by the name, whereby the very lyuinge God is called.

Ex. xxij In the seconde boke of Moyses Exodi. xxij. Are the Judges called Elohim, Goddes, for their offices sake, because that they sitte in Goddes stede, and are Goddes ministers: In lyke maner are also all Christians called Goddes, as Christe, oute of the. lxxxij. Psalme, in the. x. of John maketh rehersall, where as he sayde vnto the Jewes: Is it not written in youre lawe, I sayde, ye are Goddes. But this worde, Jehouah shalt thou fynde no where appropriated to any other, but onely to the Godly maiestie. The other names, whereby God also is called in the Hebrewe language, as the Jewes saye them selues, haue some occasion of any worke whiche God doeth. As Pa-

Psalm. lxxxij.

had,

had, is he called of the feare, that he is feared with all: And so did Jacob sweare by the feare of his ffather.

Item God is also called, Schadai, because he preserueth and prouideth all thinges, and as the other names be called in their degrees: So that euery name bringeth a worke with it whiche he doth; whereof also he is named. Euen as we saye also, and call hym a God of truethe, because, that he is true; yea he is the trueth hym selfe, and maketh men true vprighte. Item a faithefull God, that he is faythfull, and kepeth whatsoeuer he promiseth.

Item a God of Peace, a God of pacience, a God of consolation, as Saynete Paule doth often name hym accordinge as occasion is geuen vnto hym in the mater whereof he doth intreate. But of this name, whereby he is called, Jehouah (saye the Jewes them selues) is nome occasiō knowen, to be declared, neyther is there any worke expressed, whereof he is so

called, but onely that it comprehendeth the bare God, hedade and the Godly Maiestie. And therefore when the Iewes reade this Texte, they reade not Iehonah, but Adonay.

Thus may we Christians here vpō this sayenge of Ieremie comfortably conclude, that Christ must be knowen as a very and naturall God. Therefore let vs marke diligently this texte, that when heretykes and Sectes shall aryse, and assaulte this Artycle of oure fayth, that Christe is not a very and naturall God (as vndoubtedly this heresye will come) that we then maye be furnyshed, and ready to dasshe them in their teethe with this sayenge, agaynste the whiche they shall not lightely be able to bringe vp any thinge. With suche stronge and sure argumentes and sayenges muste they be taken and conuinced, or elles they will escape vs, and gette awaye through euen as the fysshes escape through the nette. For an heretike is a slyppery mar-

Nota bene.

chaunt

chaunt, whiche can not easely be taken, for he is very nymble in the scriptures. Wherfore he muste be ware ly handled in the Godly scriptures. All the occasion hereof is that they preferre their owne Imagination in the scripture, and that the scripture muste be iudgeth after their owne fantasyes and after their owne vnderstanding, and must be bent and wrested after their owne braynes. Wherfore we ought te heare Goddes word with feare, and handle it with humilitie, and not to fall into it with oure owne Imaginations. Thou mightelte rather fall into all maner of synnes, then into thyne owne phantasticall Imagination, suche a daungerous and noysible thinge is it. ffor the worde of God is not to be gessed with all, yf thou canst not vnderstand it, then take of thy cappe for it. ffor it suffereth no scornes, nor any mannes interpretation, but it is an earneste matter, and it will be honoured and remembred. And beware whatsoeuer thou doest, thou fall not into it with thyne owne

Nota bene.

Imagination, for yf thou come into it with thyne Imagination, thou shalt ouerthute thy selfe as oure Spirites of errour haue done, and knowe not whether thou arte behynde or before in it, and it shall be harde for the to gesse it: For when any man falleth into his owne Imagination, the same can not lightely be holpen oute of it agayne.

Euen so happened it also vnto the Iewes, they could not perceyue it, neither can they yet at this day perceyue it, that Christe shoulde be a naturall very God, for they be hardened, and captyues of the deuil, which doth kepe them surely in his power, they haue eares and heare it not, and they haue eyes and se it not: Euen as Esaye in the. vi. Chapiter hath prophesyed of them. And so hath it happened vnto all heretykes, when the trueth hath ben layde before them so cleare and euident that they myght perceyue it playnely, yet for all that would they not se nor vnderstande it. Euen so do also all Sectes and heretykes, as

Esa. vi.

Nota bene.

many

many as there be of them, they will not be perswaded, though it stode neuer so cleare in the Scripture. Is not this the deuill, that a man can not heare, nor se that thinge whiche standeth before hys eyes? But this is it, that the .cix. Psalme sayeth. It is gone through their mary and bones lyke oyle, and lyke water into their bowelles, when thou haste dronke water and it is chaunged into thy flesshe and blonde, then bringe it oute yf thou canste. Lykewyse with the oyle, when it is flowen into any thinge it can not easely be taken oute agayne. Euen so goeth it also with Sectes and heresies and with oure Imaginations, when this disease is rooted in, then may the deuill plucke it oute, for I can not. Therfore speaketh Sayncte Paul well vnto Titus. Chapter. iii. A man that is geuen to heresie, after the fyrste and the second admonicion auoyd, remembringe that he that is suche, is peruerted, and synneth euen damned by hys owne iudgemente. Therefore beware Psal. cix. Tit. iii.

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Psal. cix

Tit. iij.

of Sectes, It is easy to come into them, but it is harde to come oute agayne, beleue me thou canst not so easely come oute agayne, as thou wentest in. All this haue I sayde because of the Iewes, whiche by this manifeste Texte will not be perswaded, that Christe is a naturall and very God.

Moze ouer it can not be sayde that God doth participate this name vnto hym, as vnto men, as it is written
Gene.i. in the fyrste boke of Moses. Gene.i. Let vs make man in oure Image after oure lykenes, but that man should be called a very naturall God, that can not be, for God speaketh in Esays
Esa.xlij Chapiter.xlij. my glory will I geue to none other. But this name geueth he verely vnto this man Christe, the seede or braunche of Dauid. Whereof he hath spoken before, because that he is also a naturall God. And therefore speaketh the one Lorde of the other Lorde, that is, one very naturall God, of another very naturall God (for the Prophete speaketh

here

hereof two persons) and sayth, I Lord and very God, wil rayse vp vnto Dauid a braunche, which also shal be called Lorde, and very God. And hereunto is requisite a sayth, which maye comprehende these thynges. There is yet, as I haue sayd, an hereafter to come, agaynste thys Article of our faith that Christ is a very & naturall God, God graunte that we do not lyue so longe.

Furthermore sayth the Prophete that thys sede of Dauid shall also be called, oure ryghteousnes, The fyrst name, that he is called Lorde, is concernyng hys Godly person, whereof he geneth nothynge, neyther doth he participate any thynge thereof vnto vs. But the other, that he is called oure ryghteousnes, is as touchinge hys office, wherewith he ministreth vnto vs, For in thys name, is comprehended hys hole office, and the frute or commoditie of thys kynge. We haue suche a kynge, whiche is very God, and not onely very God, but he is pertayning vnto vs, For he is oure righ-

teousnes

teouſnes. Thys is oure greateſt com-
forte, that thys kynge and lorde is
oures. And he is become oures,
through the humanite, whiche he toke
vpon hym, to thintent, that he ſhoulde
care for vs as for hys own fleſſh. Su-
che names ought to be written with
golden letters, yea not onelye with
golden letters, but alſo with druppels
of bloude in the botome of the herte.
Here ſeeſt thou, that thys kyng Chriſt
is not onelye God, but alſo our rygh-
teouſnes, or oure iuſtification, whiche
maketh vs iuſte and rygh teous, as al-
ſo Paule declareth in many places,
and ſpecially to the Corith. i. Corint. i.
1. Cor. i. whereas he ſayth, Chriſte, of God is
made vnto vs wyſedome, and alſo
rygh teouſnes, and ſanctifyenge and
redemption.

I haue ſayd oftētymes, that a chri-
ſten lyfe, ſtandeth in theſe two poyn-
tes. Fyrſt, that our ſynnes, whiche we
haue committed, are quyte, and cleane
forgeuen & remitted vnto vs through
Chriſte, whan I beleue in hym. Se-
condarely, that not onelye our ſynnes

he

be remitted, and haue obtayned a righ teousnes, but there is also a sanctifyenge from the remnaunt of synnes, so that the remnaunt of sinnes can not hurte me, for Christe is there present, the moost perfecte rygh teousnes, whiche is hole rygh teous and pure, and cleuseth me also from the synnes, whiche yet remayne in my flesshe, for this rygh teousnes of Christe is myne, and is counted to me, so that I am without synne, not of my selfe, but because of the rygh teousnes of Christe. Nowe when I beleue in Christe, then muste Christe with his rygh teousnes steppe forth before the face of God in heauen and make answer for me. Therfore ought we and muste, repute hys righteousnes, as though it were oure owne, and be so bolde thereon, as on oure inheritaunce. For these wordes, that he is called oure rygh teousnes, and no gestes.

Now behold what ryches a christē man hath, which can neuer dye, for he hath CHRIST hymselfe, what wyll nowe death or synne preuayle agaynst

Note be ne.

agaynst a Christen man at the houre of hys departynge? Nothynge, deathe is a laughinge stock for hym, he doeth also care nothynge for synne, for neyther synne, nor death, neyther deuyll nor hel is able to bryng vp any thyng agaynst Christe, whome a Christian hath by hym. Therfore when deathe cometh to a faythfull Christian, then sayth the Christian, Be are welcome good Syr death, what good newes with you? what seke ye here? knowest thou not, whome I haue by my? Christe is my ryghteousnes, I pray the go to and take her from me, yf thou doest take her from me, then wyl I folowe the, but thou shalt not be able to do it, And so do the Christians dekye death, and speake with sayncte Paule, i. Cor. xv. Death where is thy stynge? Helle where is thy victory? And as he saith in another place. Philip. i. Christ is to me lyfe, and death is to me aduauntage, yf I dye, I haue aduauntage, for I come so muche the sooner to lyfe. There seest thou, what death preuayleth agaynst the Christians, he is now

Nota bene.

i. Cor. xv

Philip. i

theyr

they? aduauntage, they lose nothynge by hym, but he byteth hymselfe to death vpon them.

Euen so goeth it also with the synne, which is yet remaynynge, and cleaneth yet vnto vs, she can not hynder vs, nether can she damne vs, for Christe is by vs, which clenseth and purgeth vs, so that we from day to day, become more holyer and holyer, and the longer we lyue, the more enemyes we become vnto synne, and so desyre to dye, longynge for the saluation, and after the lyfe euerlastynge, This is oure sanctification. Therfore, whyles Christes righteousnes is oures, she is not dede, but clenseth and purgeth vs, as longe as we lyue in thys worlde, vntyll that we also be pure and holy, as Christe is holy, But all thys commeth from hym. Nota.

And thus hath the Prophete by these wordes declared the office of Christe, namely, that he is our kynge, our Bysshop or Priest, and our ryghteousnes, and also oure redemer & delyuerer from synne, death, deuyll, and hell, Nota bene.

hell, and that he delyuereth vs oute of al tribulations, and that he is our lyfe and health and saluation. Therfore when I haue hym by fayth, then can the hole worlde, inuente nothynge agaynst me, nor hurte me in any thyng, for he is to great, and sitteth on the ryght hande of God, where also he shall remayne howe soeuer saith nay. Let me see, yf any man can thrust hym downe from thence. He hath good holde, let vs also take good holde vpon hym and on hys ryghteousnes, than shall we not nede to feare. It followeth further nowe in Jeremye,

And therfore beholde, the tyme cometh (sayth the Lorde) that it shall be no more sayde, the Lorde lyueth, whyche brought the children of Israell oute of the lande of Egypte. But the Lorde lyueth, whiche brought forth,

and

and the Christen liberte. and led the seed of the house of Israell oute of the Northlande, and from all countries, where I haue scatred them, and they shall dwell in theyr owne lande agayne.

The Prophete wyll forgette nothynge at all. But wyll bery roundely and thorowly teache exactely, what is to be preached in the newe Testament, and wyl saye thus: It were not sufficyent, although thys were preached euen as ye haue heard it, for there myght peraduenture yet be founde some weake consciences, that would yet hange vpon the olde Testament, and beleue thesame, Those doeth the Prophete here preuente, and speaketh of the Christian liberte, and doth hole abrogate and dissanulle the olde Testament, for he wyll teache a newe. And the newe can not

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be taught, excepte the olde be abrogate as the Epistle to the Hebrues
He. viij. sayth in the viij. Chapiter. As though the Prophete woulde saye. There shal aryse a newe preachynge, The olde Testament shal be no more allowed in the newe Testamente, but it shall ceasse, and be abolysshed, Thys wyll the Prophete in thys laest sayeng.

And thys is nowe the doctryne that we teache, and whiche we haue receaued of Paule, namely that amōg the Christians, there shoulde be no lawe or commaundement outwardely, for thus sayth he vnto the Galathians. ij. I through the lawe am dead to
Gala. ij the lawe, That is, throughe the newe lawe in the newe Testamente, am I dead to the olde lawe in the olde Testament. Moses is no more alowed with me, sence I haue Christ. The olde Testament containeth that the Jewes were bounde to kepe the commaundementes, whiche God gaue vnto Moses vpon the mounte Sinay, namely, howe that they shoulde kepe the holy dayes or feastes, how that they should

dwell

dwellin them, and in the lande, howe they shoulde ordre them selues concerninge meates and rayment, and whatsoeuer there were more of suche lawes and commaundemētes, so that al their doynges were comprehended, and bounde to certayne personnes, tyme, place, and appearaunce, So that they had a politike rule, euen as other regions and realmes haue their ordinaunces statutes and lawes, as the Sarōs haue the glasse of Saron, where after they gouerne and kepe them selues, But suche a compulsion as the Iewes had, shoulde not the Christians haue, for they shoulde not be bounde to any lawe, so that they muste do any thyng by compulsyon and shoulde be bound to any person, tyme, and apparell as the Iewes, but it shulde be a free people without any compulsyon, whiche shoulde do al thynges voluntarely & willyngly. Therfore sayth the. Ex. Psa. Ex. Psalm. Thy people shal be willynge. &c.

Nota.

But what is the occasyon, that the Christians shall not be bounde to the

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lawe? Thys is the cause, for this kyng is come to set vp ryghteousnes in earth, that is, to make the people righteous. Nowe yf he wyl make the people ryghteous, what nedeth then the lawe, yf the people were iuste, and ryghteous, then neded they not to be made ryghteous, he that is hole, nedeth no phisicion, sayth Christ in the Gospell.

Nota bene.

For as much now as the Prophete hath spoken afore hande, that thys kynge is a iuste & a ryghteous kyng, not onely for hym selfe, but also that he make other iust and righteous, then be not we, whiche are in hys kyngdome, bounde to any lawe, neyther haue nede of any lawe to make vs ryghteous, for yf the worlde were righteous, thē should we not nede an Emperour, nor Prince, nor maier, nor iudge, nor hangeman, nor wheles, nor gallowes, nor fyre, nor water, nor swearde, nor halbarde, for euery man shoulde do willingly of hys owne mynde, whatsoeuer he oughte to do, euen as a man eateth and drynketh

wil-

willyngly, and not compelled. But seynge she is a stable full of wicked persons, there muste nedes be lawes and Superyours, Judges, hangemen sweardes, gallowes, and whatsoeuer there is more, whereby the euyll doers maye be kepte in awe. For as Paule sayth. i. Timo. i. The lawe is not geuē vnto a ryghteous man, but vnto the vnryghteous and disobedient, to the vngodly and to synners, to vnholye and vncleane, to murtherers of fathers, and murtherers of mothers, to mansiears, and hooremongers. But in the Christianite, there are they iuste and ryghteous, euery man doeth, as he oughte to do wyllyngly, and gladly, there is no power or dominion of the one, ouer the other, but there are they al bretheren, and the one serueth the other, helpeth hym, delyuereth hym, and careth for hys neyghboure, as for hys brother, yea euen as for hym selfe, I omitte then that the one shoulde endamage the other, or sclaunder hym, there nedeth neyther Judge nor hangeman, neyther sweard

i. Tim. i

nor gallowes, for all thynges are done brother lyke, for also Christe was not ashamed to call vs hys brethren, where as he sayde vnto Mary Magdalen, after hys resurrection. Johan. xx. Go vnto my brethren, and say vnto them, I ascende vnto my father & your father to my God, and your God.

Joh. xx.

Nota.

Therfore sayth nowe the Prophete here, that at that tyme, whan this iuste and rygh teous kynge shall raygne, shal the lawe of Moyses stande no more in effecte, whiche he expresseth with these wordes, where he sayth, It shall no more be sayde, The Lorde lyueth, whiche brought the chyldren of Israell out of the lande of Egypte, for thys was the othe or maner of swearyng amongest the Iewes, that they sayde. By the lyuyng God, whiche brought vs out of Egypte. Thys is also the maner of the scripture to sweare, as we se euery where in the Prophetes, whereby they wolde certifye and assure the people, that they teache & preache in the name of God, and at hys cōmaundement, as though

they woulde ſaye, This is the trueth and Goddes worde, by the ſpurge GOD, or as truly as the Lord God liueth, Euen ſo ſhoulde alſo all preachers be ſure, that they myght ſaye, thus ſayth the Lorde, thys is Goddes worde, and when I preache the worde of God, then is it as muche as yf I dyd ſweare. And whoſoeuer is not ſure of thys, and can not ſaye. Thus ſayth the Lorde, the ſame maye ceaſſe from preachyng well ynough, for he ſhall do no good.

So is nowe thys the meanyng of the Prophete, that the olde Teſtamēt ſhal be no more taught nor preached that it ſhoulde bynde, but onely for thys intent, that men maye take there out examples of our fayth, wherby we be aſſured that God kepeth hys promyſes. But of hym ſhal nowe be preached, that hath diſannulled the old Teſtament, and that noman is iuſtifyed or ſaued by the lawe, as the Iewes but that Chriſte is onely he, that iuſtifyeth by hys righteouſnes. Nota bene.

And thys predication, ſhall not

onelye be preached in Juda, or in one or two countres, but throughout all the hole world, Summa Summarum, The olde Testament shall no more be preached, but the newe, so that thys ryghteousnes shall be spred abroade, throughout the hole worlde.

These be oure letters and sealles, that we be a free people, without lawe and withoute compulsyon, but onely for the Christians, which knowe how to vse the Christian libertye, for we maye not do, as the plowemen dyd the laest yeare.

But where be such Christians that vse the Christian liberte a ryght, that do all thynges willyngly and gladly, that so serue theyr neyghboure, and make other partakers of theyr goodes and do accordynge as God hath done vnto them? where be they that gladly suffre the Crosse? A christian is a seldome byrde. There are very fewe that knowe what is the true Christian liberte, The mooste parte do drawe it to the body, and knowe not, that

that it is a liberte of the conſcience, and of the ſoule, namelp, that thou arte not pure nor rpghteous after the herte and conſcience, but pf thou ſhalt be pure and rpghteous, then muſte thou knoweledge, that thou arte made pure and rpghteous bp thys Kynge Chriſte IESVS onelp, bp the meanes of hys bloud, whiche he hath ſhedde for thy ſake vpon the croſſe, thys maketh the free. But the Lawe of Moyſes, and the lawe of the Emperour & other thynges more do not make the free.

When I preache thus, then do I not meane that men ſhoulde not obey to the hyer powers, ſerue them, and geue vnto them that whiche is due vnto them, for the Chriſtian liberte is nothynge touchynge the bodye, nor the outwarde behaueoure and conuerſation, but the ſoule. Therfore, whan thou doeſt ſerue or obeye the hyer powers, then doeſt thou euen as muche as thoughe thou dyddeſt geue to a naked man a

coatte, or diddest fede the hungry, for it is also a dede of charite, whiche flo-weth and springeth onte of fayth, not that thou shouldest be made ryghte-ous through thys worke, but that it de-clare thy fayth, Therfore is thys the summe, before god shalt thou be ryghteous, without workes, without al la-wes, onely through Christe Jesus.

Nota bene.

Here seest thou, howe connyngly and myghtelye, the Prophetes coulde counterfaycte Christe and hys kyngdome, to thintent that they would make vs sure and certayn, wherein our saluation consisteth. God grant that we maye so comprehende it and beleue it.

Thankes be to GOD

A sermon

A ſermon of

D. Marten Luther, of the kyngedome of Chriſte, oute of the eyght Pſalm. Lord our Lord &c. made at Merlburg the ſyxte daye of Aug. anno 1545.

THys is one of the principall Pſalmes of the kyngely prophete Dauid, wherin he hath writ ten of Chriſte and his kyngdom. And they are no darke wordes, but cleare light and eaſy to vnderſtande. And he deſcribeth the kyngdome of Chriſt on this wyſe, that although it be in heauē by working, yet is it alſo here beneeth in earth, and in all the worlde, and ſe perateth the kyngdom of Chriſt, from the worldely kyngdome, which is gouerned

gouerned by worldly kynges & Powers.

These two kyngdomes are here beneth in earth among men, for also the kingdome of Christe is here beneth in earth among mē. But there is a great difference, that notwithstandinge, that bothe the kyngdome of Christ, and also of the worlde are here in earth, yet are they ruled & gouerned after an vnlyke sorte. For the kyng of whome here the Psalme speaketh, albeit that he haue his kyngdom in earth, yet doth he rule spiritually, and after a heauenly fashion: So that although his kingdome be not sene, as the worldely kingdome is sene, yet is it heard, but howe? Out of the mouth of infauntes and sucking babes hast thou ordeyned strength, & so is the kyngdome of Christ, a kyngdome of hearinge, and not of sepnge.

For the eyes do not leade and bring vs thither, where as we shulde & learn to knowe Christe, but the eares muste do that, and also suche eares, as heare the worde, out of the mouth of Infauntes and sucking babes. This is not the fashion of the worldely kyngdom, for

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thesame standeth not ouely in the hea
ringe, but in workyng and by putting
in vre, that the good may be defended,
and kepte in equitie Justice and peace,
and that the vngodly vntowarde and
euill may be punysshed, that men may
also labour with their handes, and ob-
tayne goodes & profites, for there shal
they not rule nor waxe ryche by their
eares: For that thou arte made riche, is
not done by the eares, but by the eyes
and handes, that thou doeste take it in
hande and accomplyshe it in dede. In
those pointes consisteth the worldely
kyngdome, farre segregated from the
spirituall kyngdome of Christ, whiche
kyngdom, although it be here in earth
yet is it not executed with plowynge,
and with our handes. But it consisteth
in the worde, and is executed through
the worde, whiche procedeth furth of
the mouthes of Infantes and suckinge
babes,

As when thou seest and hearest a
preacher, preaching the word of God,
thorough the whiche by the commaun
demente of Christe he pronounceth

Repen

Repentaunce and forgeuenes of synnes, there seeste thou neither plough nor harrowe. But thou seest and hearest, that the Preacher onely vseth the tonge and the worde, and yet not his owne word but the word of God wher by Christe ruleth here in earth.

In lyke maner also, when we se the holy Sacramentes ministred, wherein God offereth and geueth vnto vs remission of all our synnes, merry saluation, and the lyfe euerlastinge: There seest thou the delyueraunce from synne and death, that thou also arte no more detayned captiue in the kingdom of the deuill, thou doeste not se it, but onely heare it, that it is offered & geuē the with the tonge of the Preacher, thorough the worde.

Lykewyse, whan a chylde, is ponge borne into the worlde of father & mother, whiche is a synfull byrth, this do we se with oure eyes, but whan the Chylde is brought to Christe, grafted in Christe through Baptisme, and is borne agayne of newe, washed from synne, and is made the Chylde, & heyre

of God

of God, then is it borne agayne a newe whiche is farre an other byrthe than the fyrſte, whiche we ſe and fele. The ſeconde and newe byrth, which is done throughe the water, worde, and the ſpirite, is not ſene, there are onely the wordes hearde, whiche yf I beleue I am made the chyld and heyre of God, and fellowe heyre with Chriſte, not of this corruptible lyfe, wherein we are borne, thorough the fyrſt byrth, but of the euerlaſtinge lyfe, not an heyre of money and goodes, Siluer and Gold. But I am made heyre of the euerlaſting and heauenly goodes and giftes of God.

Of theſe thinges ſe I none, but onely heare the worde, whiche profereth me ſuch goodes, and ſayth, that I ſhall ſo enioye them, yf I do then receyue and beleue it, then is it euen ſo, and I obteyne all whatſoeuer the word doth profer, promiſe, and geue me.

So do we alſo ſaye in oure Chylder Crede, I beleue in the holy Ghoſt, &c. forgeuenes of ſynnes, & the lyfe euerlaſtinge. Theſe are thinges, which we neither

neither se nor fele. They are not exercised with handes, there vnto belongeth no plough, nor other externall worke. But the worde, yf I heare it and beleue it, then do I receyue, and obtayne whatsoeuer the worde proferet & promiseth vnto me: namely remission of synnes, and the lyfe euerlastinge, for the worde deceyueth not, whatsoeuer it promiseth, the same is yea, & cometh so to passe agayne, whatsoeuer it desyreth the same is nay, wholoeuer therfore doth sticke to the worde and his promises, the same doth also receyue whatsoeuer it promiseth and offereth.

Whansoeuer I fele my synnes, and confesse them vnto God, and desyre of a Priest, or Minister of the worde, absolution, or remission of synnes, then doth the Minister of the worde laye his hande vpon my heade, and by the commaundement of Christ our Lorde he assopleth me quyte from my synnes. There do I heare, and se nothinge but onely the worde, whereby he assopleth me from my synnes. Nevertheles

nertheles, yf I beleue the worde, as it soundeth, then is it sure, whatsoeuer it promiseth vnto me, and I receiue through the absolution, remissiō of all my synnes, and knowledge a mercifull God. Here might nowe any man saye, they are greate and hygh thinges where of thou speakest, yf it were true, how happye were we? that incontinently remission of synnes, and all heauenly goodes shoulde folowe the worde, yf I heare it and beleue it? Then coulde I no more feare deathe, nor dispayre for my synnes, nor yet feare the deuill. For all these thinges are nowe through the worde of absolution taken awaye from me? Yea I saye, all those thinges haste thou, and obtaynest them euen as the worde promiseth vnto the, yf thou doest accepte it with a sure and stedfast fayth, and doest not doute at all, As soone as thou begynnest to wauer and to doute, then halte thou also and receyuest nothinge at all, we maye not here hange vpon the sighte, but vpon the worde, that I beleue it, than

do I

do I obtayne it euerye whitte. But yf I do not beleue, but will bynge it to passe and obtayne it by the sighte that haue I also nothinge, &c.

Whosoeuer nowe, heareth, remembreth, and marketh this with diligence, shall easely and sone vnderstande and marke, what these two kingedomes, namely the kyngedome of Christe, and the kyngedome of the worlde are, what their office is, and wherein they do consiste: And what difference there is betweene bothe these kyngedomes, namely that although they be, & are gouerned bothe, here in earth, yet doth the outwarde and worldly kyngdome consiste onely in doinge and frayminge, whiche requyreth eyes & handes: But the kyngdome of Christ consisteth onely in the hearinge, so that I heare the worde, receyue it, and beleue it, namely the worde, which also proceedeth from the mouthes of Iakantes, is taught & preached by fuchelinges, yf I do beleue it, I haue all thinges.

After this sorte, can no Emperour, Kynge nor Prince rule, for he must do it with

ftwith the dede. If I shall be ryche, he muste not geue me wordes, but money and goodes with the dede. For wordes will not helpe the matter. But here, in Christes kyngedome, is it cleane contrarye, for here, although I were exceadinge ryche, and had all the goodes of the worlde, yet were they not able to forgeue nor to take awaye my synnes, with all their might, dominion, and power, with al the plowes & harrowes, and with all the streught & power of al the substaunce and ryches of this worlde.

Wherfore? and why so? I thought, whosoeuer had money and goodes, power & dominiõ, had hadde all thinges? No, not so, he is yet farre from the remissiõ of synnes, & the lyfe euerlasting although he be ryche, and haue greate goodes, and is mightie, for they heare not the word, wherfore they beleue not but sticke in darkenes, are drowned in couetousnes, & in the substaunce of this worlde, and they regarde not the word nor God hym selfe. And wherfoeuer the worde nor God hym selfe is not,

there is darkenes and the kyngedome of the deuill, out of the whiche, nomonep, goodes, power nor dominion, is able to delyuer him. But yf he will be loſed out of the kingdome of darkenes and of the deuill, and haue remiſſion of ſynnes, and the lyfe euerlaſting, which in the kingdome of Chriſt, through the worde is offered & geuen vs freely, then let hym ſticke faſte and cleaue to the worde, heare theſame, receyue it, and beleue it, ſo ſhall he obtayne all thinges, &c.

Thus ſpeaketh the Prophete clearly, & diſtinctly of bothe the kingdomes not that he doth abrogate and diſanull the worldely and externall kyngdome which conſiſteth in the dopnge and applyenge, but rather doth approue and confirme it: For rulers muſt be had, for to kepe peace, iuſtice, and vnitie, to defende the good, & to punyſſhe the euill, or elles there ſhoulde be a great diſorder in all thinges, therfore doth not the Prophet abolyſſhe theſame outward kyngedome.

But in the Spiritnall kyngdom of

Chriſt

Christ whan a minister of the Church baptiseth, with wordes and water, after the institution of Christe, yf an vngodly and vnbeleuyng person do se it, he doth laugh it to scorne, as a folysshe dede, in mans reason, because he doth neither se nor fele, what there is executed, namely that there are present, and baptise, al the thre persons of the godly maiestie, receyue the mā, which was conceyued and borne in synne, & make hym lose from the kyngdom of the deuill, and sette hym in the kyngdome of heauen, wherin is remission of synnes Grace, and saluation.

In likemaner also, whā an vngodly person and an infidele seeth, a Priest layenge his handes vpō a synner, & cōtrite herte for his synnes sake, & forgeuing synne, or assoyling hym frō synne he doth also laugh it to scorne, & would set more by it yf a Croune of syluer or of Golde garnysshed with Perles & precious stones, were set on a mans heade, this doth an infidell regarde muche, & a thousandtymes more, then the layenge on of handes, and forge-

uing of synnes, notwithstanding that it is not to be compared with any substaunce, treasure of this worlde.

But a Christen man, beholdeth it with other eyes & with another herte, he regardeth not the Golden Crowne, but hath a respecte to the word, which he heareth, marketh the same, and cleaueth therevnto, which sayth vnto hym on this wyse. Beleue and cleaue vnto the worde, and thou shalt lyue for euer and be a Lorde ouer Synne, Lawe, Deathe, Deuill and Hell, albeit that there are yet synnes left remayninge in the, they shall not be imputed vnto the, but they shall be all couered and quenched for Jesus Christus sake the sonne of God. What can be more comfortable vnto vs, then this, that all our synnes shall be forgeuen, put oute and taken awaye: And besydes that, shall haue a mercifull God, & obtayne euerlastinge lyfe?

This is wonderfully spoken, but thou muste beleue, then shalt thou obtayne all these thinges, for without fayth, doeste thou continue in synne,

and

and in captiuite in the deuills kyngedome. But yf thou belene, thou arte lose from synne, and delyuered out of the kyngedome of the deuill into the kyngdome of Christe.

And yf here any man woulde saye, I haue euen as well a mouth, & speake euen as well, & make wordes, as a Curate, yet doth not this folow my wordes, that they might delyuer me from syn, & set me in the kyngdome of God, howe is it then possible, that the mouth & wordes of my Curate, shoulde haue more efficacie, to geue all the benefices aboue rehersed? To this shall we answer on this wyse: There is a great diuersitie betwene thy mouth, and the mouth of a Preacher, betwene thy worde, and the worde of a Preacher, which difference Dauid doth here clerely shewe, sayinge: Thou haste anaumred thy prayse out of the mouth of Infantes & suckinge babes. This is now an other word, than thyne, or my word which cometh by the cõmaundemẽt of hym, whiche sayethe, Ite. Go ye into all the worlde, and preache the glad tydinges

Math. xxviii. Marci xvi.

tydinges, & teach all nations baptising them, &c. he that beleueth & is baptised, shall be saued, but he that beleueth not shall be dãned. Christ Jesus, the sonne of God, oure Lorde, which geueth this commaundemente vnto his Apostles, and to all ministers of the Churche of God, biddeth here to speake and to preache, he doth lape a worde in their mouth, which is another word, thã thy word, namely: the word of God, which
Esa. xl. is euerlastinge, and endureth for euer, and sapeth, he that beleueth thesame, shall be saued, but he that beleueth not shall be damned, this worde hath another vertue, to forgeue synne, whiche none other worde hath.

If thou now heareſt me, which am a preacher, and heareſt me none otherwyse, than euen as thou heareſt another man, and also geueſt none other credence vnto my wordes, then thou doeſte geue to the wordes of another man, then arte thou damned with me, If I also did preach no more but mine owne worde, as the Pope hath done, whiche hath taught his owne worde

and

and not Goddes worde, whome we haue also hearde as a man, and is so hearde yet of many, which all are damned with the Pope, as they that hange vpon the worde yf men. Thus mayest thou not heare me, as a man whiche preacheth the worde of men, for yf thou do so heare me, it were muche better, that thou diddest not heare me at all, lykewyse also, thou mayest not heare thy Curate, as a man, that speaketh and preacheth the wordes of men. But thou muste heare hym, as one that speaketh the worde, oute of the mouth of Infantes, and suckelinges, whiche saye on this wyse: I beleue in the holy Ghooste, the holy Catholyke Churche, whiche hath the worde, forgeuenes of synnes, the holy Sacramentes, and the right vse of the Sacramentes. This church preacheth the worde of God, commaundeth to beleue, forgeueth synnes, ministreth the Sacramentes, vpon the worde, whiche is the ryghte foundation, and the sure grounde agaynste the whiche all the Deuills can not pre-

Eyre we must hear the word to be saued.

naple, there on must I truste & buylde. This is the cõmaundement of Christ, whiche he hath left vnto his Churche and fellowshyp; namely, that she in his name and by his commaundemẽt, hath geuen and left vs his worde, whiche he speaketh and preacheth by oure mouthes, which also we ought to heare, receyue and beleue, as his owne worde, where as this is done in suche wyse, there maye it be saide. Thou hast prepared a power for thyne enemies, for to destroye the aduersary and the reuenger.

This power or strength is prepared & made through the worde, wherby he beginneth his dominion, so that when synne cometh & will byte and deuoure me, that then I maye saye. Ah synne, soft a while, I haue nothing to do with the, neither do I know of any synne, for I am made lose and assoyled frõ synne thorough the worde, whereunto I will sticke. Item, yf the deuill come, and will also assaulte me, and obtayne the victory ouer me, that as them I maye saye, I set not by the a strowe. Euen

so shoulde

ſo ſhoulde I alſo ſaye to hell and to death, Oh Death I knowe of no Death, &c. Nowe euen as the worde ſayth vnto the, ſo halt thou al thynges yf thou doeſt beleue it. But yf thou do not beleue it, thou haſt nothynge neyther doeſt thou obtayne any thing but abydeſt in ſynne, vnder the power of the deuyll, and muſte attende the euerlaſtynge damnation, and death.

But the Catholyke Churche, which hath thys confort and power, notwithſtandynge, that in comparyſon of the worlde, whiche exercyſeth great and mighty thinges, ſhe is counted for fooliſhenes and deſpyſed. Yet hath ſhe ſuche great ſtrength and dompnion. But whence cometh ſuche great power, & ſtrength, to the poore deſpyſed flocke, the felowſhyppe of Chriſte? The worldely power geueth her not thys ſtrenght, neyther hath ſhe it to geue. But the worde of God ordeyneth thys power, kyngedome, and churche, whiche is ſuche a people, called here in earth, through the Goſpel, in the vniuerſall Chriſtianite, that

hath

hath the pure and sincere worde, and the ryght vse of the Sacramentes, & is myghtyer and of greater power, then the Deuyll, Death and hell, and that not in one place, nor in one people But in all the worlde, where soeuer the Christians are dispersed, whiche kyngdome of Christe is ruled and gouerned without external compulsyon and violence, and without worldely wysedome, and vnderstandynge, but onelye through the mouth of infantes that is, onelye through the worde of fayth, The same suckelynges and infantes are the fooles of the worlde, & are despysed. Well so shoulde it be, thys is ryght, so ought they to be called before the worlde, howe be it, they haue another name before God, and a better respecte, They are called princes and Angels of God, and they are so in dede. For beholde, what sayth here Dauid therof, He sayeth, that the kyngdome of the Lorde Christ is such a kyngdom, which ruleth & beareth dominion throughoute al the worlde, not with harnas, Golde, syluer, domynyous

ons and Lordeſhypppes, howe doth he than ſet furth ſuche a great power? only through the worde, which proceadeth & is heard out of the mouthes of the ſuckelynges and infantes,

For, whan our Lorde Jeſus Chriſt, began thys hys kyngedome in thys worlde, he toke not the Emperour of Rome, or the hygh Prieſtes of Hieruſalem, or the beſte, hyeſt, and mygh tyeſt amonge the people, But he toke, poore deſpyſed beggers, poore fyſſhers, as Peter, Andrewe, John, James, Thomas, and other poore ſpynners for it, into theyr mouthes dyd he put hys worde, and ſent them furth to preache, whiche notwithſtandynge, that they were called choſen, and ſent of Chriſt, yet were they counted & called fooles before the worlde, But behold in what caſe were they on Whit ſondaye, there dyd theyr power ſhyne & breoke furth, when by the fyrſt Sermon of S. Peter, there were thre thouſande perſons conuerted, & afterward by theyr preachyng many thouſandes were brought to the kyngedome of Chriſte, then was theyr power ſeue

and

and hys power bare rule in Hierusalem, and amonge the people of the Iewes, vntyl he had cleane gathered out the wheate, then dyd he put fyre in the chaffe, and burned it through the Romaynes, Than dyd it appeare, what maner of kyngdome and power Christe had set vp. Thys kyngdomes power doeth Dauid here boaste, whē he sayth. Thou hast prepared a power, because of thyne enemyes, &c. And is also worthy to be boasted and magnyfyed.

Therfore do we also whiche are preachers of the worde, suffre greate wronge & iniurye, that we be so hated reuyled and abhorred, which notwithstandynge, brynge neyther harnas nor weapen, neyther also poyson, nor any other euyll thynge with vs, But only the sayenge worde of God, what do we then? or wherewith do we deserue it? that they do so be heretyke vs? what are the great crymes, wherein we do offende? Here sayst thou, yea the Pope hath cōdemned you with your doctrine, therfore do we take you also for heretikes

retykes and damned. But what can I do withall? I haue not deserued it, the worde and the doctryne is not myne, yf I dyd it, and yf it were my word then ought it to be condemned and accursed, as mans worde and doctryne, But nowe is it not my word, neyther is it my doynge, But it is done by the mouthe of suckelynges and infantes, through the worde, which is not myne but God hys worde. We bryng with vs a goodly hoolsome doctrine, the holy Gospell, which offereth and geueth remissyon of synnes, and the lyfe euerlastynge, verely thys is a goodly and louely doctryne, which is none of oures, but hys that sent vs, Jesu Christes the sonne of God, yf we shoulde saye, that she were oures, we shoulde do amysse, yf we shoulde also teache & bryng with vs oure owne doctryne, and would leade and instruct the people in oure owne wordes, than were we worthy to be counted for heretikes condemned, and put to death for heretykes, and no iniurye shoulde be done vnto vs, But whereas we be condem-

ned,

Of the kyngdom of Chriſte
ned, and muſte be called Heretykes of
them, for the hoolſome doctryne of the
Goſpell, which we (as ye haue heard)
bryuge with vs, and yet is none of ou-
res, God amende thys, that for ſuche
healthfull doctrynes ſake, we muſt be
called heretykes and condemned.

O good Lord, what doeth the worde
what doth it worke, wherewith doeth
it deſerue it, that it is ſo perſecuted.
Thys doeth the worde ſpeake and tea
che, howe thou ſhalt be delyuered frō
thy ſynnes, from Death, from the
power of the deuyll, and from hell,
Is thys any hurte, or hereſye. I thou-
ghte that men woulde haue runne af-
ter the doctryne, and the worde, whi-
che teacheth vs, howe we ſhall be de-
lyuered from ſynne, euen to the worl-
des ende, thys wyl not men do nowe,
but perſecute it, and teache vs to bout
in it, and leade vs to many other pla-
ces, where we ſhoulde ſeke ſaluation,
& remiſſiō of ſynnes, as that we ſhould
go to Walſingam, to Wilſedom to
Caunterbury to S. James in Compo-
ſtella, & to many innumerable places
more,

more. Uvhat goodneshaue men brou-
ghte home frō thence, but a pouche of
lether, and a payr of werp legges, had
it not ben bitter, and godlyer, that
thou haddest tarped at home, and had-
dest exercysed thyne offyce and voca-
tion, wherein thou arte ordeyned of
God, and haddest hearde thy Curate,
whiche preacheth vnto the, and out of
the mouthe of the suckelynges & infan
tes, sheweth the, the sure & ryght way
to saluation, where thou mightest be
sure to haue remissyon of synnes for
thy wyfe and childreu sitte ydell, thou
spendest thy money, and makest werp
legges, and yet doest no good, and at
the last, thou arte euen as vnsure, yea
muche vnsurer of the remissyon of syn
nes, then thou wast before.

Here saye they agayne yea but it
hyndereth the masses, they haue
borne muche hitherto, O what hurte
is that, although it dyd hurte thē, whi-
che notwithstandyng it doth not, what
harme were it, whan thou muste de-
parte out of thys world, & dye, what
good can than the masses do vnto the.

Who

Who abydeth than by the Masses? not one, they are all gone, bothe they that haue sayde masse, and they that haue hearde masse, what doth it helpe the than, that thou doest longe holde talke: for thou muste awaye, where are they become, that lye aboute and are buryed in the Cloysters? what good hath the masse done to them? what profite haue they had by her? they haue ben, and abydē by the masses, but the masses haue not abyden by them, for the masses are here, but they are damned. With all oure hartes do we wyshe the vnto them saluation, and euerlastynge lyfe, but thou muste leaue the masse, yf not, thou haste euerlastynge hell fyre for it, why wilt thou not rather embrace, receyue, loue, and beleue the worde? &c.

Masse.

Moreouer they haue thys obiectiō and excusation, that they are poore, & can not otherwyse gette theyr lyuyng, as he sayth also, they can or wyll not laboure, and they are ashamed to begge. Well, yf thou wilte not in any wyse haue it otherwyse, then go thy waye,

but

But I holde me felfe to the euerla-
ftynge, incorrupty ble promyfe of the
worde, go thou thy waies fill with thy
temporall goodes, maffes, prebendes
and Canonfpes. Go to, let vs fee, howe
fure are the Thanons then of theyr rē-
tes and Prebendes? This is fure, pf
oure Lorde God, of hys mere goode-
nes and grace, had not fent vs the Gof
pel in Germany, pe fhonlde haue here
by thys tyme, nothynge at all, neyther
prebendes nor Canonfpes to graunt,
for they had all ben gone for twenty
peares agone. But not through vs,
they nede not to be fkraped for vs,
But the Pope had hadde them alla-
waye twenty peares agone. But
howe? Iff pilte thorow the Pallia, An-
nates, Bulles, and Pardons, where-
vpon the Emperoure Maximilian,
hath cōplayned fence aboue meafure,
aboue xlviii. peares agone, whāthe Po
pe by a Pardon toke oute of Douche-
lande more then foure hundreth thou-
fande crounes, whereby they wared
hote & couetous vpō themouey, & came
agayne thre yeres after with another

Pardō, & would fayn haue take euery day so much money for theyr pardon.

Then, what haue they taken pere-ly oute of the great Mynsters, & Bis-shoprykes, and of the great Prelatures If I do well remember, they take euery pere, of the Prouostye of Wirtz-burg, ij.m. crounes, & so in other Mynsters more, whiche amounteth perely to a great sōme of money. Nowe, what doth the Pope with the money? he geueth it to his Meretricibus, Cinedis, and Chamberlaynes, to this vse doeth he put it. Vbel to the matter agayne, I saye thus, yf the Gospel had not come, the Pope with hys Rompsh court had aboue twenty yeares agone and more plucked to hym selfe al Prebendes, Prelatures, & Canonispes, so that there shoulde not haue ben one, in no Bysshoprpke, which the Pope shoulde not haue had to loue, and pulled into hys power. Thorough these tittels, ry cheners, Chamberlaynes, Commen-sales, &c. Vvhiche Tytels they do la-boure oute, and bye them before of the Pope, for a greate somme of mo-ney,

ney, In so much that they haue geuen and yet geue for one tyttel, certayne hundreth duckates, yea also a thousand crounes, according as the Tytell is great. Off or therfore doeth the Pope kepe the two thousand persones, whome he calleth hys Commensales or booderers, whereof he doeth yet kepe none to borde, nor geueth them meat, but onely kepeth them for hys, distributeth and geueth them the Tytels after that sorte, that throughe them he may pull all Prelatures and Prebendes to hym selfe, for as soone as there is any voyde any where, hys Commensales are at hande, and begge it, and so at the last they come al hole to the Pope.

Thus should it also haue happened long sence (right worshipful audience) at Merseburg, and in other mynsters, at Magdeburge, Halberstadt, and Wirtzburge, the Pope woulde haue trimmed you after the newe guyse, by his cookes, chāberlaynes, & booderers whiche notwithstandyng are none of hys Cookes, nor Booderers in dede, yf the holy Gospell had not preuented

hym. For the Pope doeth onelye for thys cause (as hath ben sayd) kepe so many persons about hym, that throughe them he maye drawe and plucke vnto hym, the goodes and incomes of al Churches, all Canonispes and Prelatures, as it is to be sene and is manifest euen at Rome, where so many glorious great Mynsters and Cloysters are spoiled & wasted by the Pope, as of S. Peter and Paule. Item, of S. Agnete, wherin were wel. CC. virgins or Nonnes, but nowe there is not one left. In lyke maner also other cloysters wherin haue ben many Monkes, are allspoyled, and dryuē out, and no more but one left remaynynge therin, and so stande also yet thesame great goodgious Churches & Mynsters, as empty Barnes, which of a suretie are wel so great & wyd, or rather greater then thys fayre cathedral church is, wherein before many men were fed, relieued entretayned, and had theyr lyuing, nowe is there no mā entretayned. Thus were it also happened vnto your churche and mynster and other Bysshopry

kes,

kes, yf the Gospel had not come, and stopped it. Therfore nede not the fault to be put in the Gospel, that Bysshoprykes, Canonicates, & cloisters are dissolued, but in the Pope.

And this is sure, yf the Bysshoppes wil not desiste, but styl hang vpon the Pope, and the Romyshe courte, they shal depresse, and destroye al Bysshoprykes, but yf they woulde take in hād a goodly Christian reformation, so that the Bysshoppes dyd preache the Gosspel, and Chanons dyd studye, and did rede in the mynsters, to their vycares, and to the yong gentilmen, which dyd lyue in the mynsters, than myght they wel continue. And why shoulde not men rather kepe suche Prelatures and Chanoneryes in our owne countrie then to suffre thē to be plucked away?

The Bysshoppes, yf they woulde themselues, might soone fynde a good remedy for this matter, yf they would take counsail, and heare the mouthe of infantes, oute of the whiche the Lorde hath prepared a power for thē. But thys do they not, but they studye and

counsayll, howe they may shede much bloude. And why so? because they take vs for heretykes, what maner of heretykes are we then?

¶ Euen suche heretykes are we, that preache the Gospel, repentaunce and remissyon of synnes, and teache, howe we shal be delyuered frō synne, and made safe, & obtayne euerlastinge lyfe. Thys heresye, as they call it, do we teache. Oh good Lorde is thys euyll? Ought men for thys to destroye, and to shede bloude? We are no heretykes, but preache the holye Gospell synceresye and purely, And yet do we fynde with great sorowe & smartes, that they do so cal vs, and seke to shede our bloude, notwithstādyng that thinke nor meane none euyll, but wolde fayne helpe, and bestowe our counsail moost earnestly and faythfully in it, that such gorgious Imperial mynsters Canonisyes, and Prebendes, myght not be geuē to the hapnous hores and fornicatours of Rome. But that they myght be tourned to the good & ryght vse, wherevnto they were fyrste myn-

ded

ded & geuen. But here is one thyng in thy waye agayne, namely the masse which thou wouldest fayn maintayne? Alas, what is the masse? Let go what soeuer wil not abyde, thou diddest neuer willyngly say masse before, this is sure, and I knowe it by me self, which notwithstãding haue ben a holy freer, and haue miserably and pitefully blasphemed my Lord Jesus Christ for the space of xv. yeares with my massyng, & yet I dyd neuer say masse willingly, howe holy & deuoute soeuer I was. But take the Bible, in stede of the masse, studie & learne the holy Scripture, deserue & kepe thy prebẽd with a good conscience, thys is better, than that the vngodly Romaynes should take it away. I would not nowe take ten thousande crounes, and say one masse. Seynge then, that thou diddest it vnwillingly before, why doest thou then holde so sore with the masse? But yf thou haue a delyte styll to accumulate and gether money and to geue the same to the Romanystes, well, geue vnto them styl, as longe as thou haste

Masse.

Holye scripture.

counsayll, howe they may shede much bloude. And why so? because they take vs for heretykes, what maner of heretykes are we then?

¶ Euen suche heretykes are we, that preache the Gospel, repentaunce and remissyon of synnes, and teache, howe we shal be delyuered frō synne, and made safe, & obtayne euerlastinge lyfe. Thys heresye, as they call it, do we teache. Oh good Lorde is thys euyll? Ought men for thys to destroye, and to shede bloude? We are no heretykes, but preache the holye Gospell synceresye and purely, And yet do we fynde with great sorowe & smartes, that they do so cal vs, and seke to shede our bloude, notwithstādyng that thinke nor meane none euyll, but wolde fayne helpe, and bestowe our counsail moost earnestly and faythfully in it, that such gorgious Imperial mynsters Canonisyes, and Prebendes, myght not be geuē to the hayneous hores and fornicatours of Rome. But that they myght be tourned to the good & ryght vse, wherevnto they were fyrste myn-

ded

ded & geuen. But here is one thyng in thy wape agapne, namely the maſſe which thou wouldeſt fayn maintapne. Alas, what is the maſſe? Let go what ſoeuer wil not abyde, thou diddeſt neuer willyngly ſay maſſe before, this is ſure, and I knowe it by meſelf, which notwithſtãding haue ben a holy freer, and haue miſerably and pitefully blaſphemed my Lord Jeſus Chriſt for the ſpace of xb. peares with my maſſyng, & yet I dyd neuer ſay maſſe willingly, howe holy & deuoute ſoeuer I was. But take the Bible, in ſtede of the maſſe, ſtudie & learne the holy Scripture, deſerue & kepe thy prebẽd with a good conſcience, thys is better, than that thy vngodly Romapnes ſhould take it away. I would not nowe take ten thouſande crounes, and ſay one maſſe. Repuge then, that thou diddeſt it vnwillingly before, why doeſt thou then halde ſo fore with the maſſe? But yf thou haue a delyte ſtyll to accumulate and gether money and to geue theſame to the Romanyſtes, well, geue vnto them ſtyl, as longe as thou haſte

Maſſe.

Holye ſcriptu re.

any thynge, what doeth it hynder me,

But thys woulde I wysshe with al my herte, that seynge the Bysshoppes do nothynge towardes any reformation, but let al thynges go, and be taken awaye after thys sorte, that the Empe rours maiestye woulde loke to it, and preuent, that yet the Pope myght not plucke all thynges into his handes, & vndo vs in the Douche countries and natiõs, what doeth he for it? He casteth a bulle before vs, wherewith he leadeth vs to the deuil. Thys haue we for our money, and nothynge elles.

A bull ready to be [illegible]

I must breake of, I haue gone to farre from the matter, Thus I sayet we that are preachers, seke nothynge elles, than thys, that the word of God myght sounde and be taught, oute of the mouthes of infantes and suckynge babes, and that vnto those whiche do mynde it and studye it earnestly, suche fayre stipendes myght be geuen, and not to the Pope, and hys harlottes, kytcheners, and boorderers, which do nothynge for it at all.

This is now the difference betwene

bothe

bothe the kyngdomes, wherof Dauid
speaketh here in the Psalme, namely,
the kyngdome of Christe, whiche con-
sisteth in the word, offereth and geueth
vs remission of synnes, & the lyfe euer-
lasting, and is gouerned here on earth,
through the mouth of suckelynges and
infantes. The corporall and worldely
kyngedome, will also be and geue the-
same, and gropeth there after, but it is
but onely gropinge, and geueth onely
occupienge and defence. The kingdom
of Christ is a kingdom of fayth, which
is not sene nor felte, but onely hearde:
The outwarde and worldly kingdom
will be felt. But the kyngdom of christ
can not sape, I fele it, and grope with
my fyngers the remission of synnes,
the lyfe and saluation. But it will be
beleued. Now folowth further what
maner of kynge there is, in this bele-
uyng and spirituall kyngdome.

What is mā, that thou remembrest
hym, and the soune of man, that thou
regardest hym, &c. thou hast subdued al
thinges vnder hym.

Here becommeth the kynge God,
and

and Dauid deserybeth the kynge, oure Lorde Christe, in thys wyse, that he be bothe very man, and very God, as is here clerely shewed and declared, but yet so, that he shal suffre and dye, and ryse agayne the thyrde daye &c. He is God. for whatsoeuer is in heauen and erth is subdued vnto him. For to haue all thynges vnder hys hande and power, pertayneth onely to God, and not to any maner of creatures. No not to the Angels, which are also vnder the dominion of the kynge oure Lorde Jesus Christ, vnto whome be laude and prayse, for euer and euer

AMEN.

An homily

or sermon of the famous doctour Urbanus Rhegius of faythe and resurrection, vpon the Gospell of Mathew in the ix. Chapter, of the woman, whiche was grieued with the issew of bloudde, and of the doughter of the chiefe ruler, which being dead Christ restored to lyfe, preached to the people of Hannouer in Saxon,

Welbeloued in the Lord, whan before the space of two yeres, I was called to you, accordinge to the wyl of God our celestiall father, that I might aduaunce your loue and honour dewe vnto God and healthe of your soules by teaching, admonyshing & writinge,

Ieas

I ceased not from that tyme to praye
vnfaynedly and diligently God our
heauenli father, that he would vouche
safe to preserue you in holsome doc
trine, true fayth and hope of the Gos
pell, and to fynyshe his worke, begonne
in you. And now I thanke his father
ly goodnes, that he hath preserued you
vnder so many temptations, stormes
ingines of afflictions and persecutions
and hath fortified your myndes to cō
staunce, and because all your afflictiōs
and persecutionshaue chaunced to the
increase and stabilitie of your saluage
hope, through the fatherly goodnes of
God and his singulare counsayll, that
ye may be now more strong and more
perfite to a deuoute and blessed lyfe in
euery exercise, than ye haue bene be
fore. But forsothe for as muche as the
deuil our most cruell and most swore
enemye, doth assaulte and endeuoure
to destroye the fayth and doctrine of
Christe, by diuerse and continuall temp
ptations, by merualous wiles, by most
craftye subtilitie, and by many cauteles
in euery place and in euery moment,

it is

it is necessary that ye fortifie your selfes, and fyght with all your myghte & mayne against an enemye so muche to be feared, takyng quyckly true and unwynnable weapons, and an unuincible swoorde, that is to say, the woorde of God, the woorde of sauyng and eternal veritie, whiche the deuill moore feareth and dreadeth trembleyng, than we miserable and feble men may be troubled for feare of fyre, of flouddes, of tempestes, of knyfes, and of swoordes, of gonnes, and of what other thyngesoeuer may hurte and destroie our corporall lyfe. And therefore Paule admonysheth his colossians, that the woord of God inhabite abundantly in them. ffor he did knowe and had learned by experience, that the spirite of lienge may suffre nothynge lesse nor moore greuously, than the exercise of the pure woord of God, by which his counsayls and weapons be made blunte and be broken, by whiche also we be fortified in fayth and hope of Christ moore and moore, that we may fyght valiauntly in spirituall fyghtyng & battayle, against

Colos. iij

the

the Lordes of thys worlde, the gouernoures of darkenesse of this time, truly agaynst the euyll & crafty spirites vnder heauē, and that we may obtayne finally a glorious victory.

For thys cause I wolde confirme & confort your charities with some short & compendiouse oration, instruction, & admonition, bycause I came agayne to you, God so gouernyng and willinge. Therfore I wil intreate the gospell of this present day of S. Mathew, in the ix. chapter, in which S. Mathew setteth out to vs two notable myracles done of Christ, whiche was written of the Euāgelist to our profyt, that our faith may be stirred vp, renewed, quickened fortifyed and preserued, and that our charitie may be kendled & inflammed towarde God and oure neyghboure.

Mat. ix

First, Christ restored to health that miserable woman, which was grieued sore with a flixe of bloude xij. yeres, & coulde not be healed with any medicynes. After he calleth agayne the dead mayd vnto lyfe. In these two hystories & miracles of the gospel, I wil intreate principally also two articles. First, for asmuche as Christe doeth commende

so

so greatly the faithe of that woman
saying, beleue, thy fayth hath made the
safe, & because we knowe that he hath
restored her, by hys owne proper po-
wer, puttyng away her sickenes, a ne-
cessary question presenteth it selfe to
to vs, which is worthy to be discussed &
declared, that is, wherfore scripture at-
tributeth euery where so much to faith
Christ saith here, ỹ faith hath made the
woman safe. In an other place we rea-
de agayn, that faith bryngeth iustice & Joh. iij.
eternal saluation, whan not withstan-
dyng it is manifest, that our fayth is
yet vnperfite & weake, that we be con
strayned with the disciples to praye, Mar. ix.
Lord encrease oure faythe, We heare
also often in these tymes, howe vehe-
mently the blynde world is offended,
whan faith vnto Christe is publysshed,
& exalted with worthy prayses. These
newe doctoures (say they) can no other
thing now, thā to prayse & auaūt only
fayth, whether only faith might do al
thynges & saue vs: in nowyse: mo thin
ges be required thā onely faith. For it
is necessary that workes be also prefēt,
only faith is not sufficiēt, & is moch we
aker ỹ of lesse power, thā that it maye

do that thing. Doeth not the deuill also beleue, but neuertheles he is condemned euerlastyngely. These be the sayinges of oure aduersaries, whereby it may be vnderstād easely, how greatly they be offended by the prayses of fayth. But we shall heare how greatly they erre.

After we shall intreate of the resurrection of the body, occasion taken of that, that Christ calleth agayn here vnto lyfe a wenche, now whan her body should haue bene buried, this is truely so greate a suche a worke, that neither reason will nor maye conceyue it, but strong fayth must nedes be present. It is truely necessary, that the holy Ghost gyue and preserue meruelously that fayth: for it is tempted by meruelouse and horrible wayes of the world, which iudgeth that fayth to be a mere folysheneße, it is tempted also of oure owne proper reason, and of the deuyll hym selfe.

This Gospell pertayneth to two articles of the crede, of oure Christiane fayth, that is to saye: to that greatest

article

article, which maketh vs Christians, I beleue in Jesu Christe his onely sonne oure Lorde, And I beleue the resurrection of the body.

The fyrst Article.

Christe prayseth the faithe of the woman, & he doeth that in many places in the history of the Gospel, ther of it may be easeli vnderstād, that faith should be published & exalted with prayses, & his power & strēgth should be alwayes & diligētli declared & inculcated: for Christ doth prayse nothing, except it be prayse worthie. Wherfore, fyrst I shall teache & proue, that the prophetes Christe, the Apostles & old writters of the right opiniō & fayth haue preached and published alwayes fayth after the same maner, that it may be seue, that we be reproued & blamed now vnworthely for this doctrine. Therfore I will not take it grieuously, to put to also the cause of so great prayse and commendation, whereby fayth is praysed.

Mat. xv. viij. Luc. viij. xvij.

Moses about to showe how Abra-

ham fyrst obtained so great grace of
god, that god reputed him to be iust, &
confessed, that he was his well belo-
ued seruaūte, whiche shoulde be hepre
of the worlde, and of whome he wol-
de begod, sapeth in this wise. Abrahā
beleued in god (vnderstande thou in
the promises of god) and it was repu-
ted to him to iustice, as Paul consyde-
reth & declared diligently and exactly
these wordes of god, Rom. iij. 4 also
galat. iij. I beseche pou, is it a light and
litle matter, that Abraham was repu-
ted iust before God for his faith? here
surly saith vnto the promises of god is
prefertethto al the workes of Abrahā,
and by this selfe thinge he is declared
very euidently to please almighty god
chiefly. Let all the sortes of monkes, &
all the flockes of pahriseis of our time
come out, & let thē bringe furth so clere
and euidēt testimony of the scriptures
to the glorifycation and confyrmation
of their humane workes.

Gene. xv. Rom. iij. iiij. Gal. iij.

In the secōd boke of parali. xx. whē
kinge Josaphat was in great peril, the
Moabites, Ammonites & Edomites
co-

comynge at hande: to him great spede, and whan he might not withstande by the strengthe and power of his people so great a power and violence of his enemies, and all Juda being abashed for that, the prophet Jasihel said, dreade not & feare not this multitude, but onely standē boldly, and ye shal see the helpe of the lorde vpon you. Beleue in the lorde your god, & ye shal be in saufegarde, beleue to his prophetes, & all thinges shal chaunce prosperouse, And whan the people did synge praises to god in faith, the lorde turned the wiles and crafte of their enemies against thē selfes for the sonnes of Ammō & Moab did arise togither against the Edomites, and afterwarde they did slea & destrope thier selfes by mutual dismēbring, but al the people of Juda & their king hauing the riche spoile & so great a fortune, reioiced exceding ly. This example is surely noted and writen also to vs, vnto our profit that we may vnderstāde that faith pleaseth god, & that the selfe faith leauinge to the promise of GOD ouercometh and obtaineth victory, And that it may als

thinges with God, & those thinges also which seme to men to be impossible.

Psal.ij. Jer.xvij. The seconde Psalme sayth: blessed be all men whiche trust in the Lord. If they be blessed which trust to god in his worde, suerly it is necessary that fayth is no little thinge before God, for as much as it prompteth blessing to them that beleueth in him.

Psa.xxx xxv.lxx. Also the.xxx.Psalme sayth: I trust in the O Lord, I shall not be confounded for euer. Let no man meruayle that I bring sentences of hope to my purpose & instruction for hope & faith in Christ be ioyned together, and may be separated by thought, but this is ther nature that they be alwayes cõioyned & vndiuided cõpanions. For what soeuer I beleue of the promise of God, & therfore not yet do I see it (for that which is seme is not beleued) I truste that, that shall come & be here after, & I loke for that to be here after somtime. Moreouer that word which Dauid vseth here, that is, Thasah, signifieth also to truste. We know of Pau. in the iij. & iiij. chapters to the Rom. that without al controuersy, faith

kaith by it ſelf is that truſt in Chriſt, or that it hath that truſt coniopned & anne xed. Eſaias in the liij. chap. teaceth that we are iuſtified by connynge & knowledge of Meſſias: but that connynge is no other thinge than kaythe in Chriſte which we take by chriſt of the promiſe of God. Therfore Eſaias teacheth vs that ſame thing in that chapter, whiche Paule teacheth in the iij. and. iiij. chapters to the Romaynes, and in the. iij. chapter to the Galatians, that kayth in Chriſte maketh vs iuſt. Eſa. liij. Rom. iij iiij. Gal. iij.

Jeremi. xvij. bleſſed is the mā which truſteth in the Lord, and whoſe cōfidēce ſhall be the Lord. Jere. v. Lord thy eyes loke vpon kayth. The worde which the interpreter tranſlateth here, kayth, is in the Hebrue Emunah, which alſo Hierome noted, And that worde ſignifieth truth and truſte, whan a man doth nothing kaynyngly, nor of hypocriſye, but erneſtlye and of good wil and courage that he may cleaue to with full truſt of harte and conſtante, kaythe to the moſt true promiſe of God, whiche can not deceaue, lye and diſapointe. We know truely Jer. xvij Jere. v.

truely that whan god turneth so his eyes or face any where, he sheweth not indignation and wrathe, but grace and faith, as faithfull fathers haue their eyes fyxed vpon their children with the most inclined and ardent affection of harte, that they may kepe them, their harte alwaies fyxed thider, whyther their eyes be directed.

Therfor faith is an pleasaũte & swete sacrifyce in the eyes of god, and the trew worshippinge whiche he requireth euery where in scriptures. The texte saith in the .6. chapter of Daniel Daniel was brought furth of the lake & no hurte was founde in him, because he beleued his god. Seest thou not that faith obtaineth also victori wher battaile is begonne with moste cruell spoule? the lorde saith in the second of Oseas, Osee.ij. shal be trouth the to me in faith forsothe this is the greatest & truest praise of faith, that it is the betruthinge and weddinge ringe, with which we be affyaunced to god, as his most pleasant spouse, that we may receiue cõmunio

Daniel. vi.

of

of all his goodnes with him.

Habacuck in the second chapter, the iust man shall liue by faith. The pro- Haba.
phete speaketh not here of this corpo-
rall lyfe, whiche also the wicked and
misshenous mē haue, yea and the bru-
te beastes, but of the true lyfe, by whi-
che we lyfe before god in grace, as wel
beloued sonnes of god, which surely
shall entre vnto eternall lyfe, as hep-
res to the father, after this translytory
and shortely decayenge lyfe, in whiche
heires Christ lyueth here, and leadeth
ruleth, and gouerned them with hys
worde and sprite &c.

Now let vs see what christ and his
disciples saye of faith in the newe tes-
tament. In the 8 chapter of Mathew Mathe.
christ sayth to Centurio, like as thou be- viij.
leuest so be it to the. In the. 9. chapter
of Mathew, whan christe had seue the Mathe.
faith of the mā spoke in the palsey and ix.
the yr faith which brought to christ the
man taken with the palsey, lyeng spo-
ke in a bedde, he did forgeue to hym
hys synnes and restored hys healthe

Mat.xv to him. In the.xv.chapter of Mathew, Christe cryeth, woman, thy fayth is greate, be it to the as thou wilte. In the.xxi.chapter of Mathew, ye shal receyue all thinges, whatsoeuer ye beleuing shal aske in your prayer. In the ix. chapter of Marke, to men beleuing all thinges are possible. In the.viij.chapter of Luke, the Lord sayth to Magdalene thy fayth hath mayd the safe, go thou away in peace. In the.viij.chap.of Luke Christ sayth to the chiefe man of the synagog: feare thou not, beleue thou onely, and thy doughter shalbe safe. In the xvij.chap.of Luke, Christe sayth to the mā full of leprye, which he made cleane, ryse you vp, go thou awaye, thy fayth hath saued the. So he sayde also to the blynde man in Hierycho. In the xviij. chap.of Luke. Faith is called the gyfte of God, And through the holy Gospel of John, God promiseth euerlastinge lyfe to them that beleue in Christe. In the xv.chapter of the Actes, Peter teacheth that fayth purifieth our hartes. And in the xvi. of the Act. whā the keper of the prison sayth to Paule & Sila,

Matth. xxi. Mar.ix Luce.viij Luk.viij Lu.xvij. Lu.xviij Act.xv. Act.xvi

Maisters

Maisters what thing must I do, that I may be saued? They answered to him, beleue in the Lord Jesu, and thou shalt be safe, and thy house. And in the xi. Chapiter to the Hebrues, Saint Paul reckeneth furth a greate reherssall of the deuoute and olde Christianes, And he writteth that thei were welbeloued to God, and pleased hym. And that they shewed myracles by kaythe, and that it maye not be, that any man please god withoute kayth. How often sayth Paule, that kayth without workes iustifyeth, whiche thynge the auncient Doctours of the church of rpght opinyon and kayth setfurthe by these wordes: onely kayth iustifyeth. Hebr. xi

But for asmuche as our aduersaries accuse vs, and bable, that kaythe is praysed to moche, and exalted aboue measure of vs, thereby they shewe thē selfes not yet to vnderstande, what is kayth, and what the scriptures of the Prophetes, and Euangelistes, yea & the fathers and auncient Bysshoppes teache of Christian kayth. Wherfore let no man suffre hymselfe to be leadde awaye

swaye from the trueth by the rebukes of oure aduersaryes, by whiche they ouerthrowe vs.

That not any man may be troubled lightly, and called awaye from the true sentense, we shall shewe the causes wherfore scripture prayseth and exalteth so greatly faith in Christ. If ought be in vs is vnperfite, & encreaceth from day to day, & for that cause it is not so perfite a worke by it selfe, that so great thynges may be attributed and gyuen for the perfection of it selfe. But the cause of thys laude and prayse is, because faith gyueth true glory to oure Lorde God, and because it beleueth, that he is mercyfull, iuste, & true, whiche wil & maye performe surelye hys promyse in Christ. Thys is the ryghte & true worshipping of God, Whosoeuer beleueth, so the worde of God, he calleth vpon God in all hys necessite without doubte, & trusteth & loked for help of him in patience. Therfor faith is thesame thyng, which cleaueth & fasteneth it self to true perfectiõ, that is to say, to Christe, & apprehendeth the mercy of god promysed in Christ, whi-

che

the promyse may not be apprehēded & taken otherwyse by no other meane or instrumēt, thā by faith, which is a trust vnto the promysed grace & help of god in Christ in al miseries & necessities. If it might be, that I had al the workes of al men, & I had not this faith, I myght not yet apprehēd the promyse in christ by al these workes. This is the nature of the promise, that it desyreth to be apprehended by kayth. God promiseth to vs al help & grace for Christes sake, wherfore yf I shuld make leane, & almost kyl my self the space of an hole yeare by most strayte & greuous fastynges, eatyng nothing, but crustes of breade, & drinking pure water, & yf I shuld go on pilgrimage to Rome armed & fenced on al partes, or vpō my bare fete, not clothed with lynnyng clothe, but with a wollē & rough garmēt, rubbing & prickyng my skynne, yet I myght neuer apprehend the promyse of God in Christ by they works how painful so euer thei be. But whā I heare ỳ God promyseth & offereth to me hys mercy & help, and whan I trust to hys worde as true & almygtye, & I beleue to God

which

whiche can not lye and deceaue, than I apprehende and receyue these thynges by that fayth, whiche he hath promysed in Christe. Therfore the fathers of true opinion and fayth doth declare, openly not without a cause that onely fayth & not any worke iustifyeth & saueth. For because the Gospel sheweth, offereth & gyueth to vs Jesu Christe the Sonne of God, whiche alone and no other hath delyuered vs from synne and death, howe may thou receyue otherwyse hym, and apprehend in thy harte hym as thyne owne proper, than by onely fayth in hym, that thou mayest beleue to the Gospell, that is to saye, that he hath dyed and ryssen agayne for the, and that he is truely thy sauioure and delyuerer.

Wherfore note ye diligently and forgette not, that true fayth in Christe is onely the true meane and instrument, by which we laye hande on, apprehende and receyue the mercye of God promysed to vs in Christ, and al benefytes to our saluation. But when we heare that faith is greatly praysed

let

let vs not thinke that there is suche a perfection in vs, whiche hath deserued so great testification in wordes, honoures and prayses. For it by it selfe deserueth not that, but it is the trust in the mercy of God by Christe. Therfor ouer thoughtes must be anone directed vnto Christe, vnto whome faythe casteth it selfe, to whome it fasteneth and coniopneth it selfe, to whome it cleaueth, and for whose cause it loketh for and receyueth all good and healthfull thynges of God. Faythe is alwayes vnperfyte, but Christe to whome faith afflixed cleaue to, is not vnperfite, but the true, infinite, and vnmeasurable treasure of all perfection. If folysheuesse is with vs, Christe is oure wysedome. If we haue synne, Christe is our iustice. If we be not endewed yet with that holines, with which we shulde be, for the cause of oure synnynge flesshe, Christe is oure sanctification. And whan we ware yet prysoners vnder the tyran of hell to euerlastynge death. And whan he had no counsayll nor helpe in the hole world, forasmuch

as no creature myghte delyuer vs, and therfor we should haue perysshed, than God sende and gaue to vs hys owne propre sonne vnto a redemer, that he myght be oure redemption i. Corinth i. In conclusyon we haue all fulnesse in Christ, and we haue these thynges in hym mooste sufficiently, mooste plenteously and most abundauntly, whiche we haue nede of: And we maye not make propre to vs, and claymе or laye hande on thys treasure, and gyfte of God by anye other meane, than by true fayth, which faith withoute controuersy is effectual also by good workes, because it receaueth the holye Ghooste, and reneweth and purifyeth the man. No deuyll nor wicked and myscheuouse person hath thys faythe, albe it they be not verye ignoraunte of the historye of Christe, what hys person is, and what is hys seruyce, notwithstandynge they haue not thys confidence of him, that he is theyr redemer, and sauyoure, and that he wyll delyuer & helpe thē. For the Deuils know what thing

i. Cor. i.

God

God hath threatened to them, that is to saie, iudgement, and most sure damnation, and therfore they tremble and quake. But whan we praise so greatly fayth, than we speake of true fayth in Christ, which is a certayne liuely trust & hope of the grace of God, whiche he hath promysed to vs in Christe, that is to say, ỹ he wyl forgeue to vs all oure synnes for Christes sake, whiche hath satisfyed for our synnes, he wil repute vs iuste, and he wil gyue to vs eternal lyfe. Neyther the deuill nor hys membres may haue this fayth of ỹ promises of god, but the chosẽ in Christ haue onely it. And this is that faith, whiche hath restored this womã, by which she was made partetaker of ỹ diuine grace & help. Thys fayth hath made thys woman the doughter of Christ, that he dyd vouchesafe to call her hys dõughter, as Chrysostome sayth. And whan scripture prayseth thys fayth, thã is ỹ grace and mercy of god, for this fayth is ỹ trust vnto ỹ meregrace of god promysed for christes sake. therfor thei mẽ must nede be rude, dismayed, vnadui-

sed

yea frowarde and malicious, whiche can not suffre, that ye most abundaunt grace of God, by whiche we ware deliuered from the power of darkenesse be praysed and exalted. See that ye be ware of thys kynde of men, for they be leadde of that same euyll spirite, whiche blynded once the Pelagianes.

Let vs set before oure eyes, and followe also here the example of charitie and mercy, which we see here in Christ Jesu oure Lorde and God, and that we maye be moued by affection of calamitie and misery of our neyghbowres, And that we maye helpe and ayde them accordynge to the facultie of our powers and goodes. For fayth ought not to be without fruytes.

An other Article of the resurrection of the dead.

Here let vs behold & cõsider with intentyue eyes bothe the worde & worke of Christ our Lorde. For as moche as they be so merueylous, that

that we may neuer meruayle ynough at them, nor neuer prayse ynough the glory of hys grace. He sayth that the wenche sleepeth, anone he toke her hād, and calleth her vnto lyfe.

The worlde hearyng this, standeth by with styf & astonyed eyes, & reasō mocketh, for it semeth incredible and a mere folysheues, that a deformed, mortall, colde, stynke, and stynkyng carpon sleapeth. In conclusyon how may reasone beleue, that death is not death.

Augustine in the. lxviii. Psalm sayeth. We knewe (vnderstande then, before the comyng of Christe, before the worde of God was publyshed in the worlde, or before our conuersyon, & regeneration) in mankynde two thinges but one thing was vtterly vnknowē to vs. That men be borne & dyeth, ỹ we knowe, but that they shal aryse agayn frō the dead, and shal lyue euerlastyngly, that we knewe not. The misteries of God be hyd before reasō. The knowelege of these very greate thynges is not graffed & set in the hartes of mē as the lawe of nature, & therfore reasō

all philosophy & worldlye wysedome myght knowe nothing of that. It was knowē first of al by the gospel of christe, which was sent by the holy ghoost from heauen vnto earth. Whosoeuer hath not the gospel, or beleueth not it, he cā knowe nothing of the resurrectiō nor of eternal lyfe, which thing ỹ blind & ignorant gētiles, witnesseth sufficiētly in their writtynges. Therfor sayeth
1. Cor. ij. Paule. i. Cor. ij. that God hath reueled & shewed to vs these thinges by hys spirite, & that we haue not receaued the spirite of the world, but the spirite of God, that we may knowe what thynges haue bē geuen to vs of Christe. A naturall man vnderstandeth not those thinges, which be of the spirite of God it is folysheuesse to hym, and he cā not vnderstand it. And we heare that here in the Jewes, which mocke & scorne the Lorde, where he saith, she is not dead, but she slepeth. ffor they could not perceyue and knowe, howe death myght be a slepe. Wherfor thei supposed that these wordes of Christe was dreames of a sycke man, and mere tryfles and

saynges of a madde man. And this is the destenye of the gospell alwayes in the worlde, that it is supposed & called folysheneſſe. i. Cor. i. i. Cor. i.

Whan Paul in the. xxvi. of the Actes Ac. xxvi
teached of the resurrection of the dead the lieuetenaunt Festus iudged that he was madde. How hardly beleued Thomas that Christ was reuiued frō dead John. xx. John. xx
At Athenes they called the sermones of Paul of the resurrection a babblynge, although they auaunted that there was the fountayne of al artes, sciences, and wysedome, the xvij. of Ac. xvij
the Actes. The Sadducees amōg the Iewes iudged that the sermones of Christe of the resurrection was a certayne tryflyng fable & thynges impossyble. Matth. xxij. And Augustyne writeth in the. xxij. boke de ciui. dei. the. v. Matth. xxij.
Chapter. There be thre thinges incredyble, which not withstādyng haue bē done. It is incredible ỳ christ hath rysē agayne in body, & hath ascended vnto the heauens with hys body. It is incredible that the worlde hath beleued a thyng so incredyble. It is incredyble ỳ

that men of none estimaton, feble, be-
ry few, vnlerned, myght persuade so
effectually a thyng, so incredible to the
worlde, & also to lerned & connyng mẽ
in it. The carnal sonnes of thys world
suffer not to beleue the first point, that
is to say, that Christ hath ryssen again.
The secõd point, that is to say, that mẽ
notwithstãding hath beleued this thin
ge, although it was incredible, they be
constrayned to see before ther eyes it,
forasmuche as the resurrection of the
dead is beleued so stedfastly & constãt-
ly throughout al the worlde of al chri-
stianes, ỹ therfor they may dispise this
lyfe with al his ryches, profittes, plea
sures, & power, & shewe also their mid-
del fynger to death, as Paule doeth. 1.
1.Co.xv Corin.xv. Vbhere is death thy prick?
The sonnes of this world cã not fynd
or know frõ whence that other is done
that is to say, that the worlde beleueth
the resurrectiõ, except they shal beleue
also the third point, that is to say, that
it was done by the Apostles, men bele
uyng theyr preachyng & sermõs. Our
fayth dependeth not of opiniõs of mẽ,

nor hath causes set and grounded vpō reason, as philosophy or worldly sciences, but it dependeth & consisteth all in the word of God. Whatsoeuer thynges soeuer god hath promysed, he may performe thē, & no man may let it. The world knoweth nothing of the word & power of God, it beleueth not the first article of the almighty power of God, and of the creation & conseruatiō of all thynges, it hath regard onely vpon creatures & their mutatiōs, it seeth death, but it can see nothyng els here, than these thynges, which may be apprehended, with corporal & outward senses, that is to say, a wenche they speng, stynk, horyble in sight, deade and destitute of al her strenghtes: It seeth also, that she beynge deade, can not helpe her selfe, that none in earth can call her agayne vnto lyfe. Reason thincketh vpon no thynge, but mannes strenghtes, it can not go further, & therfor it mocketh the wordes of Christe. ffor as al worldly power may not make a creature of nothing, so it may not rayse vp agayne a dead man. Therfor yf we lobe and re-

garde only mās power & strenghtes, than our laboure is in vayne, and it is plainly impossyble that a dead mā be called agayne to lyfe, & aryse agayne. Wherfor it is necessary that we haue regarde here vnto the diuine power & strenghtes of the creatour, excepte we desyre to erre and blaspheme with the wicked and myscheuous worlde. Who is he that sayth, the wenche sleapeth? If Jor any other pure tried mā shoulde say these wordes of him self, thā shoulde there be onely consolation of the wordes, & nothyng elles. For we may not call agayne a deade man vnto lyfe of our proper strenghtes, as we cal by a man sleapyng naturally in hys bedde. But here speaketh that great man, that greatest noble Lord, which cā order & rule death at hys pleasure. Here speaketh the creatoure and first maker himself of al thynges of hys own creature, which he made before of nothing of whome John and Paule beare wit-
John.i. nesse, that al thynges be made by hym, & they haue there byeng by hym. But that thing was hidde frō the preastes, phariseys & the vulgar people of the Jewes at that tyme. For they knewe

neither

neyther Christ nor hys ministration or seruyce. The chief mē of the synagoge ware blynd gupdes, as Christe calleth them, neyther vnderstāding nor beleuing to ẏ lawe & the Prophetes. Therfor what might ẏ miserable poore people, or ẏ vnlerned people knowe? So it was fulfilled, that Esaias propheryed of thē: al theyr blynd espialles was ignorannt, the shepeherdes theirselfes knewe not wysdome. Esa. lvi. & iij. my people which cal the blessed, they their selfes deceaue the. &c. But yf they had knowen & lerned of the lawe, & the prophetes two thīges, ẏ is to say of what qualite should their Messias be, and what should be his ministratiō & worke amōg men in earth, thā wold they not haue scorned christ, but they would haue thanked him, their hartes & handes lifted vp to god, because thei had come to, & had seue ẏ quiet, ioious & most wisshed day: of health, in their lyfe, in whiche Messyas presente dyd these selfe workes, which be attributed & assigned to his first coming in scriptures, in whiche tyme he declareth also hym self a true & perfite sauyour of our bodies & soules,

Esa. lvi and. iij.

soules. The lawe & the Prophetes teache vs first, that Messias was to come not onely a very man, but also a very God, so that very God himself was to come in his owne proper persõ, vnto the earth & to become mã, to teache and to saue hys people. ffor Moses saith that God hath made heauẽ & earth, whiche thing the prophetes teache also in many places, as in 123. Psalm, God made heauen & earth. & Psal. 96. God made heauẽ & earth, & all thynges whiche be in thẽ. Moreouer the prophetes beare witnesse also, that thatsame adonay, ỹ is to say, that true & one God was to come to vs, & to become a very man of the stocke of Dauid, that he might be our sauiour & Christ. ffor Esaias in the xxxiij. Chapter sayth. Jehouah or God our iudge, God our giuer of lawes, God our king: he himself shal saue vs. And Jer. xxxiij. where the Prophete prompseth Christ, he calleth him not onely the braunche of iustice, which he was to giue to Dauid, but he calleth hym in thesame chapter clerely & well to the purpose Jehouah, or god our iu-

Gene. i. Psalm. Lxxiij. Psalm. lxxxvi.

Esaye. xxxiij.

Jeremi. xxxiij.

stice, which thing nether the Jewes nor christianes may denye, whyche hath knowen the holy tonge.

Also in .xxij. psalme, and in the prophete Abdia, the kingdome is the lordes or gods. In bothe the places the speche is of Messias or of Christe, and it calleth hym by thesame name by whiche scripture nameth in euery place the trewe and onely God, maker of heauē and earth, therfore it must nedes followe and can not be denied, that Christe is trew God. Is it than so incredible, that the creatour and maker of all thinges, restoreth and calleth againe vnto life his creature, now fallē and deade, whiche he made before of nothing. And so saith Paule in the 26 chapter of the actes before kinge Agrippa, wherfor is it thought incredible amonge you, if God rayse vp deade men, as he wold say. For asmuche as ye beleue that God is almightie, & that he hath made heauen and earthe, how thā may he not also, cal again vnto lyfe his creature that is deade. Is it not more difficell and a greater thyng

Psal. xxij.

Actu. xxvi.

to make

to make something of nothing, than to restore & renewe that which was made before. Whosoeuer beleueth the creation of al thinges, he must nedes beleue also that God may raise vp againe dead men, & that he will do it, because he promised that he him selfe wolde do it. Secōdely ỹ law & the prophetes teache vs, what is the ministratiō of Messias, or what be hys workes which he wolde do after in earthe, that is to say to put away synnes, to slea death, to redeme his chosē mē frō power of death, to call again dead men vnto lyfe, & to giue to his chosen mē euerlasting life, here for a shorte time to be throwen downe, to be made lesse, & to be made lowe, poore & abiect, but therfore a litle after to be exalted and to reigne with his own for euer world without ende. Of these the Iewes might haue gottē forsothe to them selfes so great vnderstandinge, if they had takē heede, that they wolde not haue mocked the wordes of Christ, saing, the whenche sleapeth, like as he had spoken vaine thinges, and had promised opēly impossi-

ble

ble thinges.

Moses teacheth Gene. ij. how death came vnto the worlde by synne. And 3. chapter he teacheth who shall take away and destroie death, truely, the sede of the woman, whiche shoulde after tread doune the head of the serpēt the deuyll, that is to say to ouerthrowe & destroie his Kingedome. The deuyll subdued all man kinde to him selfe by synne, that al mē was subiecte to death and damnatiō. Therfore Paul saith in the. ij. chapter to the Hebrues, that the deuyll haith rule ouer death. The sede of the womā, that is to say christ should breake and trouble this kingdome and this power of synne and death, holde faste and slea synne, and kyl death.

Gen. ij. Ge. iij. Heb. ij.

Esa. xxxxiij. whan Christ had said, thou hast made me to serue in thy synnes, thou hast geuē labour to me in thy iniquities, he reherseth anone. I am, I am my selfe, whiche put away thy iniquities for my sake. If he putteth awai sinne or iniquities, from whense death cometh, than withoute all controuersy he putteth away death the wages of synne Esa. xxv. the prophete sayth of

Esai. xxxxiij.

putt away sinne for my sake wh[illegible] be worked.

Messias,

Messias, he shall throwe doune head-
lynge, or consume death for euer. Osee
Osee. xiij. xiij I shall delyuer them from the po-
wer of death, I shall redeme them frō
death O death I shal be thy death. Esa.
Esay. ix ix. Christe is called the father of the
world to come, or father euerlastingly.
Therfore it is necessary suerly, that he
raise vp his sonnes frō death, & graunt
to them euerlasting lyfe. Therfore he
Joh. xi. sayth in John the. xi. I am the resur-
rection and lyfe. Whosoeuer beleueth
on me shal liue, although he were dead.
And whosoeuer lyueth and beleueth
in me, shal neuer die. And John the. v.
John. v. & as the father rayseth vp the dead and
quickeneth them, euenso the sonne quic
keneth whome he wyll.

Ye see hereof now, how great and
grosse blyndenesse was in Jewry, whā
Christe was sent to them, he declareth
by mightie and meruailous workes &
myracles that he is very Messias,
whiche scripture promysed sauiour &
delyueret of the whole worlde, & doith
thesame selfe workes whiche scripture
had prophecied Messias to do, & wher

of he

of he might be knowen most playnly and most easely, but not withstanding where he saith, that the wenche sleapeth, that myserable and blinded people mocketh their lorde and God, but neuer the lesse their mockinge must nedes serue to faith, for by that self thing they graunt that the whench is verply deade, as also the seruauntes of the house of the lieuetenaunt meetinge their maister, shewe that the whench is deade, that he should not offend Christ Therfor they myght not say that the whenc did lie in a traunse or a swoune, or slaped naturally, but they doubted not, and they confessed opuely, that she had verely departed frō this lyfe. And therfor they ware cōstrained after, to knowledge and confesse that a trew miracle was done here, that is to say, that the whench was called againe trewly from death vnto lyfe.

And therfor Christ cōmaundeth to giue to her some thinge, that she may eat, that they should not doubt that she was raysed again truly. Matthew declared this myracle in fewe words, Mat, ix 228.

but

Marc, viij. Luc, viij.

but Marc, and Luc, adde to that anone after that Christ had said, whenche ryse thou vp, her spirite returned, & she vpd atyse vp vp & vp, & that Christ cōmaun ded meate to be giuen to her. Some mē suppose that that miracle which Math. declareth, where Christe onely raiseth vp again the dead whēche vp touching her, is an other miracle, from that whi che Luke & Marke declare, whomethey suppose to write of a whenche of ỹ yeres olde, the doughter of a chiefman of the synagoge, whose name was Jairus but I haue supposed hither to with Eu sebius, Hierome, Augustine in the ỹ, bo ke of the consent of the Euāgelistes the xxvi chapter, also with Chrisostome & other of trew opinion & faith, that these thre Enangelistes declare the same hi storp & speake of the same miracle. Ther fore our lord Jesu Christe willed to de clare his diuine power & ministration, whan he said, the whenche sleapeth, for as Augustine saith, no mā can raise vp so easely from sleape a man sleapinge naturallp in his bedde, how easelp chri ste raiseth vp a deade man furth of his

sepulchre

sepulchre. And so wōt Christe to speake of death, as an almighty lord as lord of lyfe & death, & he calleth death a sleape vnto the comfort of faithfull Christians for death is made a pacified & quiet slea pe to them that beleue in Christ, for be cause they be graffen in Christ by faith, they shal not se death, for although they suffer very greatly corporal death, and their soule departe frō their body, not withstāding they come not vnto the se cond death, which is euerlasting dāna tion, but to Christ wher ther proper io ye, gladnesse & reioicinge is, & the body resteth in the earth in sure hope of sa uinge resurrection, vnto the day of the lord. So saith also christ John the xi. of Lazarus, our frēd Lazarus sleapeth, but I go that I may raise him vp from slea pe, than his diciples said, lord if he slea peth he shall be safe, that is to say, he shall be better at ease, thā their is no pe rill. But Christ did speake of his death but they thought that he had spoken of the sleaping of sleape. Than said he manyfestly to them, Lazarus is deade: for whan the soule departeth from the body, than that departinge by it selfe

death a Slepe to xpians

Joh. xi.

self is death, & it should remaine death and euerlastinge sleape against all the power of the whole worlde, whiche might not at any tyme breake & vanquishe euerlastingly this sleape, but whan death is compared to Christe, & is put against him, than it is nou other thing thā a sleape to his diuine power, because Christ (for asmuche as he him self is almighty lyfe and euerlastinge fontaine of al lyfe) speaketh onely one

Joh. xi. word, Lazarus come thou fourth. John the. xi. Jonge man. I say to the ryse

Luc. vij. thou vp, in Luke the. vij. also he thoucheth the dead body, and death is constrayned to departe, and the selfe lyfe to returne, as here Matthew the ix.

Mat. ix anone after he helde the hande of the whenche, the soule returneth vnto the body. For as Chrisostome saith, he put not in an other soule into the body, but he restored so easely to the body that selfe soule, whiche it had before, euen as he had raysed it vp from sleape.

The fathers of trew faith hath wined and consydered with muche more diligence, than we this diuine power of

Christe

Christ, which he hath declared in raisyng vp the dead by onely touchinge, and they had here very good and very excellent meditacions of the parson of Christ, of the mistery of his humanitie, as Cyrillus vpō John in the .vi. chapter, wher he saith, that the fleshe of our sauiour Christ is vnited or ioined together, also made lyuely to the eternal worde of God, which is naturally the self lyfe, so that it may make liuely. And therfor Christ whā he raised vp the dead, vsed not onely words nor commaūded onely, as almyghtye God, but he vsed to that busines some time also his flesh & body, as a felowe worker that he myght declare by the selfe worke, that also hys body hath vertue of quickeninge & making liuely, for asmoch as it is in vnitie & ioined togither to his diuine nature that mē beleuing, might lerne that it was his own proper body & no other mās. So he raised vp the doughter of iairus by his worde & touchinge of her body frō death, whiche warke was done of him whiche is God & mā in one person, for he called not againe the dead vnto life

Cyrillus meditac.

Joh. vi.

Raising of Iairus daugh

alwaies by his onely word, but also by touchinge, that he might declare & teache that his body also might make lyuely & quicken, than for asmuche as the thinges whiche haue bene corrupted & perished, be restored, renewed & begonne a freshe, how than should we not liue whiche do eate the flesh of Christe? Ther is no doubte but he will bringe & reforme them to perpetuall lyfe, which be partakers of him, for not onely ther soule must nedes ascende vnto a blessed lyfe by the holyghost, but also this grosse & eartly body, must nedes be brought to a perpetuall lyfe by tastinge, touching and by meate, whichis conueniēt and agreat to his nature, Hilarius speaketh almost after the same maner of the

Mat. ix. se thinges also vpon Matthew the. ix. chapter. And therfor the apostles call death a sleape, teaching vs by this selfe thing, that death is to be condemned & not to be feared. Luke saith in the. vij.

Act. vij. of the actes, ye Steuen sleaped whā he was stoned. Paul i. Corin. xv. nameth

i. Cor. xv. Christ the fyrst fruites of them whiche had sleaped, & he saith, we all shall not sleape also he saith i. tes. 4. brethrē I will not

as the soule by the holy ghost so the bodie by touching xpte bodie must nedes haue perpetuall lyfe

Death to be condemned not feared

not that ye be ignorauntof these which hath sleaped, that ye be not sory &c. Also Daniel hath spoken in the .xij. after this maner of corporal death, for so saith he many of them whiche sleape in the dust of the earth, shal awake, here he calleth the resurrection to come in the last day awakinge, all these forsoth be very great consolation to all Christianes, whan they be troubled with temptation of death. i. Thessa. iiij. Daniel xij.

Now let vs heare wherfor scripture compareth our death to natural sleape first whosoeuer sleapeth naturally, he resteth from those thoughtes and laboures, which he suffereth that watcheth and he reneweth his strēghtes by that rest, whan he waketh he is not so wery as he was, before he did take the sleape but quicke of spirite and witte, freshe, stronger his strēghtes being renewed, and more dilygent and spedy to take laboures. So also our death is a rest frō all care, heuinesse, thoughtes and labours of this ife a litle whyle enduring, miserable, most punished and most full of aduersitie, & our body onely resteth in the grounde, & it shal returne againe

in the last day renewed, swifte, well fortifyed, whole, merye, strong, endewed with most prosperouse and perpetuall healthe, as Paule teacheth vs .1. Corin. xv. The body is sowen in corruption, reproche, feblenesse & is a beastly body, but it riseth again without corruption, in glory, in power, & a spirituall body, whiche is so pure, so subtile, & is preserued so mervaylously of God him self, that it hath nede of no meate, drinke or sleape, & that it is subiecte to no corporal feblenesses & miseries, as it was in this lyfe, whā it was yet constrained to take meate, to drinke, to sleape, to digest, to suffre colde, heate, hungre and suche other things. 1. Cor. xv.

Secondly, whosoeuer lieng in his bed sleapeth and resteth naturally, he may be raysed vp easelye, because his soule is in his body, & the man liueth. Christ our God may cal againe so easely and much more easely deade men vnto lyfe, whose soules be not deade nor may die, Math. x. but be in the hande of Christe.

Thyrdly, we go not to bedde, that we may sleape cōtinually saluyng al-

waies

waies in our bedde, but that we may rest a fewe houres, that our body may restore and renewe his strenghtes, & that after we being wakened frō sleape, we may do our office and duetie, & that we may applye our studies & worke of our office. So whan we dye corporallye, our bodyes are not buried in to the earthe, that they may lie hidde perpetuallye in it, but they be buried that they may rest their a certain tyme in sure hope of resurrection, that they may raise againe in the last day, & that they may lyue togither with the soule euerlastingly, because death is vtterly ouercome by Christe, and corporall death or sleape is conuerted and ordeined here to vs by him vnto a necessary and holsome medicine, that is to say, that spare and the body of spare may haue sometyme their end, and that we may put awaye mortalitie by this corporall death, & afterwarde come furth immortall at the due tyme. But although Christ raiseth vp also so easelye wicked men from corporall death, as vs, not withstandinge the death of deuout and godly men is called properlye

a sleape, and deuout and Godly me̅ are
said to sleape onely, for whan the soule
of a wicked or mischeuouse mā hath de-
parted from the body, than nether rest
nor cōforting is their, for his body was
the most filthie stable & swynes stye of
the citie Augia, yea of the deuyl, which
he builded by euill thoughtes, desyres
and workes without all rest, and is af-
terward as a certaine abominable thyg
cast vnto the earth, tarieng that God
may raise it vp to euerlastinge punishe-
ment, that it may be made a fyrebrande
ofhell, which burneth alwaies, and not
withstanding it may not make an ende
of burninge, nor be consumed, In the
meane season the soule is vexed and tro
bled with very great tormentes & ex-
treme inquietnes, like as an euill doar
worthy to be headed, whiles he sytteth
bounden in prison & cage, knowinge ỹ
a very sure rewarde or whele is at han
de, although ỹ punishemēt is differred
a few daies, & he feled it not yet in hys
body, notwithstādinge he is carefull in
minde aboue measure, & his harte thin-
keth no other thinge than gallowes &
wheles, and his syght is no other thing,
than trēblinges, terrour & feare coming

before

before the peine being at hāde, & a most cruell death. Athanasius writinge of diuerse questions vseth this symilitude, as Luke teacheth vs of the riche man lieng in tourmētes in the. xvi. chapter, and desyreth greatly at ẏ least his tung to be refreshed of Lazarus, & not withstāding he coulde not receyue at ẏ least a little droppe of water. But Lazarus had consolation & rest in the bosome of Abraham, wher that blessed kepar tariethto gither with the sanctes vntil all the chosen be borne & be called, for they holy fathers (as Paul saith in ẏ xi chapter to the Hebrues) receiued not the promise, because God had prouided a certain better thīg for vs, that they should not be made perfecte with out vs. It is plainly a contrary thing betwene them and which haue not beleued tothe gospel of Jesu christ, & the deuout & Godly men, fyrst the bodies of the deuout and godly men be so holy reliques, that the wicked misheuous mē be vnworthy to beholde with their eyes deuout & godly men, because their bodies be (as Paule saith i. Cor. vi.) membres of Christ and tēples of the holi ghost, which duelleth in deuout & godly men, And although

Luc. xvi

Heb. xi.

differ^ce betwene the deathes of godlit^e & vngodly

i. cor. vi.

they be buryed in the earth, notwithstandinge they sleape now in saiuing hope of resurrectiō, & of that clearnesse of whiche the sonne is in the firmamēt they shall come furth of the earth and shalbe ioined to the blessed soules, and shalbe made fellowes of the celestiall and eternall life and ioy togither with the soules. This is the most sure and blessed hope of the chosen and faithful Christianes, as Paul teacheth. i. Tes. iiij. If we beleue (saith he) that Jesu is deade and hath risen againe. So also God shall bringe them whiche haue sleaped by Jesu with him, & so we shal be alwaies with him. This most sure hope was somuch worth alwaies with deuout faithful Christianes, that they did not caste away their bodies as som most vile and naughty carion, as that gētile Philosopher diogenes, but they honoured it as a welbeloued cōpanion and fellowe worker of their blessed soule and buried it honorably. And as we see here that a great cōpany of mē was prelēt before the house of this principal mā of the sinagoge, that hys doughter beīg dead, might be brought honorabely to ỳ sepulture, & be buried.

i. Tes. iiij.

For they had hearde & learned of scriptures to haue a sure hope, that it shuld be thereafter, that that self body shuld reuiue, raysed vp agayne in the owne tyme: for the Jewes hath the promise & the word of God, that is to say, the gospell of Jesu Christ, whiche we haue, whiche is the p̄romyse of eternal lyfe. ij. Tim. i. Paul calleth this hope in the xxviij. of the Act. a hope of Israel, that is to say, which al true Israelites or deuout Jewes loked for. And therfore they called their churchyardes or places appoynted to the buriēg of the bodyes Bethhachaum, that is to say, the house of the liuing. And so they knewe of the worde of god, God to be God, ye is to say, a sauiour & deliuerer of Abraham, Isaac, & Jacob, and of theirs, or theyr posterities sede, whiche be the faithful Christian sonnes of these faithful Christian Patriarches. The greke church also calleth the court or that place of sepulchres or tōbes cemiterium, that is to say, a place of sleappng, that they shuld not doubt that mē there buryed should sleape & rest vnto the laste day onely, in which they shal aryse agayn

ij. tim. i

Actu. xxviij.

Churchyard called by the Jewes thoust of the living

The grekes A place of sleaping.

gayne vnto euerlastynge lyfe.

But perchaunche some man wil say, than why mock the Christ, if thei knewe by the word of God, that dead mē shuld arise agayn? I answer, thei were not al true Israelites, that is to say, faithfull Christianes, & there was yet much darkenesse & ignorannce with the chosē mē vpuine matters in which haue ben conuerted afterwarde. I beseech the at what point is the matters now in the churche? Suppose ye that thei al be true Christianes which professe Christ by name, and folowe the bodies of dead men to be buried by cause of honour? how many Epicuries and Sadduceis, how many stynkynge hogges myght thou fynde which knowe & beleue little of these greatest matters? chaffe is alwaies mixed to corne.

Churchyards why honored.

Of these we lerne that churchyardes and burienges of faithful Christianes shud be honoured and had in reuerende dreade, for asmuch as we witnesse by this self thing, a Christian hope of our resurrectiō in Christ. Wherfor the men in our tymes be wycked and Sadduceis, whiche worshippe not fearfully the churcheyardes of Chri-

stianes,

Christianes, and setteth nothinge by an ho- The dignitie
nourable sepulture, and handleth no of sepulture.
other wyse the bones of Christianes
nor setteth more by the, than thei ware
the bones of brute beastes. All fayth-
full Christianes, as wel among the Je-
wes, as the gentiles, worshipped al-
wayes fearefully sepultures, as bothe
the testamentes beareth witnesse.

We haue now what Christ meaneth
here where he saith, the whenche slea-
peth. And what he dothe whā he cal-
leth her agayne vnto lyfe: whiche mi-
racle is writen for vs, that we may re-
newe, fortifie and preserue our faith
of the resurrection of the body by it,
for this promyse is so great, by whiche
Christe promiseth to vs the resurrec-
tion of the body, and euerlastyng lyfe
after this lyfe, that we can not vnder-
stande it by reason, for it passeth al vn-
derstādyng, reason, and wysedome of
the whole worlde. Therfor oure faith-
full deliuerer Jesu Christ annexed & hā
geth to a most sure & most strōge seale
to this hys promyse, whā he calleth a-
gayn deade mē vnto lyfe, ỹ we should
not doubte of this promise, but beleue
stedfastly, ỹ as he hath called this dou-

ghter

ter of the man in chief auctorite, So also he shal rayse vp agayne in one moment vs all in the laste daye, not vnto a mortal lyfe, but vnto an euerlastyng lyfe, for as John sayth in the. v. Chapt.

John. v the houre shal come, in which all men that be in sepulchres, shal heare his voyce, & they which haue done good, shall come fourth vnto the resurrectiō of lyfe, but they which haue done euil, shall come fourth vnto resurrectiō of iudgemēt. So also Chrisostome wont to applye these miracles, & drawe them to an Article of our faith of the mystery of the resurrection, that we may fortifie vp thē the faith of that generall resurrection, which shalbe in the later comyng of christ, And he cōmaūdeth vs to be of good hope and courage in the peril of death, bycause that our death is no more a death but a sleap, And he saith that not we, but the deuill with his shoulde be sorowfull and carefull or complayne. For he sayth that we go from thys temporal life by death, vnto immortal lyfe and perpetual reste, but that the deuyll with hys fall doune strayghte vnto eternall punyshmētes.

There

Therfor whan temptations inuade vs in these greatest articles, that is to saye, of resurrection and lyfe to come, that they may ouerthrowe & destroye oure fayethe of the diuine promyse to vs, than thys gospel & such like, where Christ hath called agayne the dead vnto lyfe, and by whiche he promiseth a glorious resurrection vnto eternal lyfe, is to be taken and layd hande on, & our fayth should be fortifyed and confirmed with these agaynste the fyery dartes of the deuyll.

And because as Augustine sayth in the C.iiij. Psal. our faythful God hath gyuen to vs holy scripture hys diuyne worde, as a writynge or obligation of hys owne hand, that it myght remayn with vs, Therfor in al suche temptations in the articles of our faith, we shal shewe forth anone the very proper obligation of God, & we shal beholde hys mercy & veritie in it. ¶ Satan tēpteth vs, putting voluptuous thoughtes vnto our hartes, as yf god wold suffre vs to perysh by death, & as yf we shoulde remayn vnder the earth, thā let vs take quickely his hand writtyng, the holye

gospel, & let vs see what God hath pro
mysseth to vs, what now he hath doue &
gyuē, & shall gyue yet. He hath promi-
Nota be- sed surely to vs his only begottē sonne
ne. vnto a sauiour. He hath sent him in ful
nesse of tyme. He hath sayd ỹ shuld dye
for vs, ỹ hath ben done. He said that he
should ryse agayn & steēd to ỹ heauēs.
so it came to passe. He sayd ỹ he wolde
send his holy ghost for ernest money of
the celestial heritage, ỹ also was done.
He promysed ỹ he wold publisshe abro-
de the gospel, throughout ỹ hole world
& cal the gentiles to euerlastyng lyfe.
He dyd ỹ also, he promised ỹ he wolde
saue & defend hys welbeloued people,
faithful christianes, in ỹ world among
so many deuils & impedimētes, ỹ they
may persever & abyde vnto ỹ ende. He
did ỹ also. See thou his hand writing,
& loke thou what he oweth moreouer.
He shal come vnto iudgement, he shall
rayse vp frō ỹ sea & earthe, all dead mē
frō Adā vnto the last mā, he shal leade
good mē vnto his kingdō, he shal thru-
ste doune euil mē to ỹ helles vnto euer
lasting tourmētes. Thā he hath accom-
plysshed al thynges, which he promised

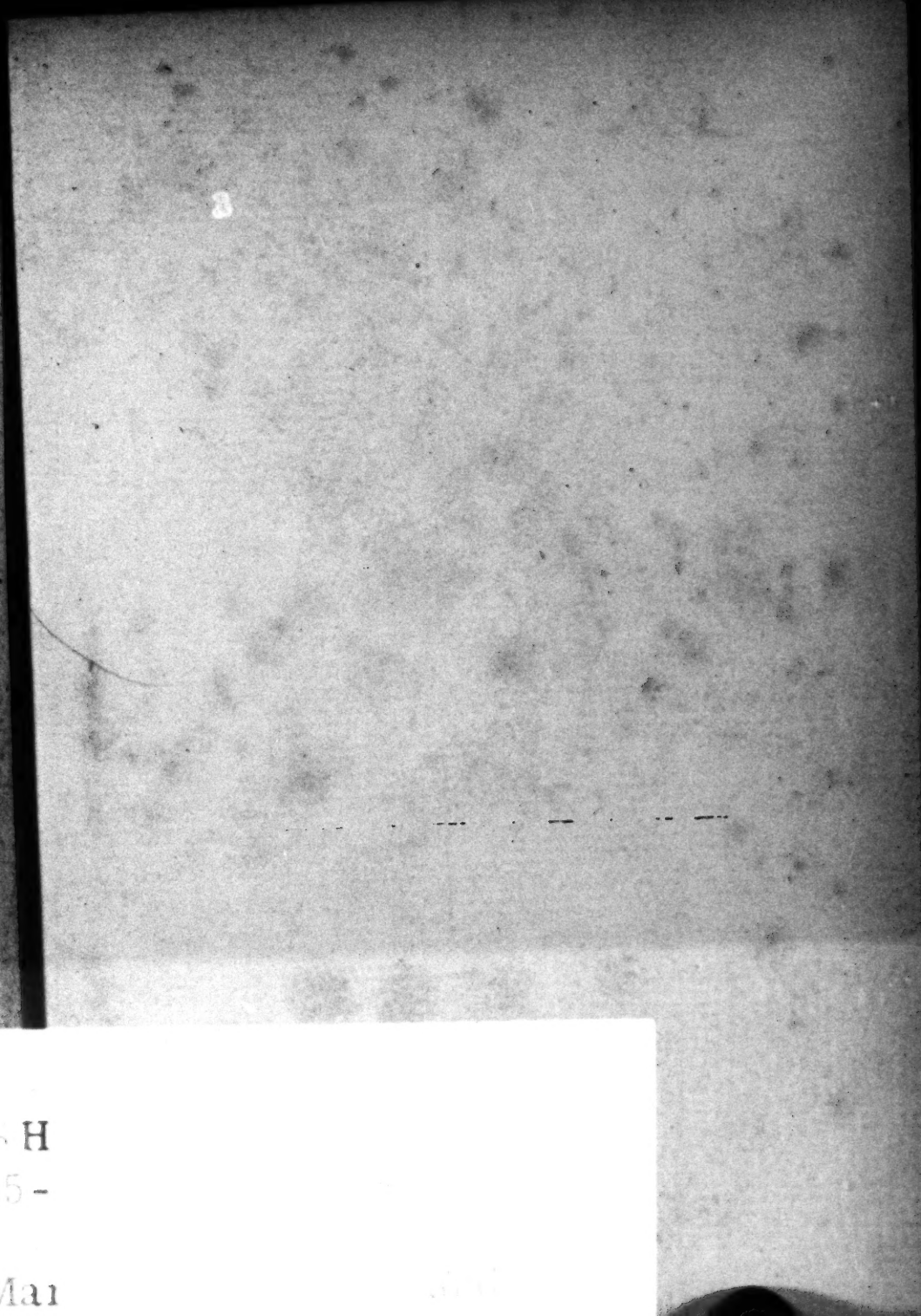
to

to vs in ẏ obligation of his hand writtinge. Therfor for as muche as ẏ most true god, & celestial father hath accomplished & paied al thiges with so faithful executiō of his promise, as we knowe & confesse thā wherfor shoulde we doubte of ẏ rest, ẏ is, of ẏ resurrection, & of the blessyng to come? O vnthankefull man. Thou readest ẏ dette, & ẏ seast what is payed, wherfor doubtest thou, but also he will performe & pay ẏ reste? By what faythful execution of promyse he hath payed those thinges, which we haue receyued now, by the same faithful executiō of promyse, he wil pay those thynges which rest & remayne, & he shal rayse vs vp agayne, & he wil trāsfigure our bodyes, which be now vyle, ẏ he may make thē lyke to hys gloriouse body, in effect or vertue, by which it may also make subiect to it self al thynges. Phil. iij. These be sayd of this gospel. Christ our Lord & God vouchesafe to fortifye our faith, that we neuer doubte of the moste sure veritie of hys promyse. AMEN.

Phil. iij

FINIS.

prob: 20:5.

Seke peace, and
ensue it.
Psalm. xxxiv. i. Pet. iii.

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Lynne, dwelling vpon So-
mers kaye, by Billynges
gate. In the yeare of
our Lorde God.
M. D. Lviij.